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reverend father in God,

THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD

THOMAS WILSON, D.D.,

LORD BISHOP OF SODOR AND MAN.

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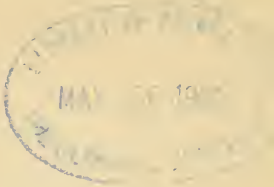

THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD,

THOMAS WILSON, D.D.,

LORD BISHOP OF SODOR AND MAN.

VOL. IV.

INSTRUCTIONS FOR SUCH AS HAVE LEARNED THE CHURCH CATECHISM.
AN INSTRUCTION FOR THE INDIANS.
A SHORT INTRODUCTION TO THE LORD'S SUPPER.

A NEW EDITION.

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A

FURTHER INSTRUCTION

FOR SUCH AS HAVE LEARNED THE

CHURCH CATECHISM.

PROPERTY OF
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TO THE CLERGY OF THE DIOCESE OF MAN.

My Brethren;

When I lately advised with you concerning the most likely methods of bringing the people under one Charge to a better Knowledge and Sense of their duty, and amongst other Constitutions, this was agreed upon, and soon after past into a Law, That all persons intending to Marry, should first (if they have not already done it) fit themselves for Confirmation and the Lord's Supper: every one of you did very solemnly promise his best endeavours, to make this Order useful to the ends for which it was designed.

What I promised at that time, I have, by God's assistance, finished, *A Plain Instruction in the Principles and Duties of Christianity,* suited as near as possibly I could, to the Capacities and Circumstances of the souls committed to our care; together with Private and Family Prayers, very much wanted in this Diocese.

All which are here translated into Manks; and, I hope, as

well as can be expected, considering that this is the First Book published in this Language.

They that have had the trouble of translating it, are very sensible that the liberty which every man takes *of writing after his own way*[a], will expose them to some censure: But then he must be a very ill man, who, for so little reason, will go about to hinder so much good as is intended by this Book, since this would have been the case, whoever should have undertaken it.

The good ends proposed, are these;

That people should know their duty, and their business in the world; that they should learn to pray for what they want; and they that have families should set their children and servants an example of piety, that the Lord God may dwell among us, and continue to us the blessings of peace and unity in Church and State, *which we have so long enjoyed*[b].

Now, though I have taken what care I could to pursue these ends, yet I cannot hope to see any great good come of this work, without your assistance. Into your hands therefore I put these books, intreating you, for our great Master's sake, the Lord Jesus Christ, that you will endeavour to make them as useful as may be.

First; By reading distinctly, and in order, *one Section* every Lord's Day, after you have catechised the youth, according to the Canon and Rubrick, *enforced by a late Law.*

Secondly; By giving these books to no persons without first shewing them the use they are to make of them, and laying them under strict obligations of reading the Instructions, and of using the Devotions.

Thirdly; By taking such Seasonable Opportunities, as the

[a] [That is, as it seems, of making his own rules of orthography; as in the South Sea languages at present.]

[b] [See his Hist. of the Isle of Man, Works, vol. i. 484. 4to. 1781.]

Providence of God shall put into your hands, of recommending these duties to all sorts of Persons.

For instance; when you *visit the Sick,* you have a fair occasion offered you, of inquiring how they pray to God, and of laying them under promises of performing that duty daily, if God restores them to health.

When you shall have *married a couple,* it will be a very proper time of putting the Devotions into their hands, and of making them sensible, how much their present and future welfare depends upon *serving God daily,* so that beginning well, they may never neglect this necessary duty.

Persons under the *Censures of the Church, under afflictions, in poverty,* asking either your *favour* or your *charity,* will lend an ear to that advice, which at other times they would little regard.

These are words spoken in due season, and if we, of this Diocese, don't study for these opportunities of doing good, we are more inexcusable than others, who have Controversies to take up much of their time, while our duty is only to shew our people the way they should go, and to go before them.

Happy were it for us, if our Perfect Uniformity were the effect of our Piety, but it is plainly owing to the good Providence of God, who having denied us greater means of learning, hath mercifully kept us from divisions.

But shall we be more remiss, because we have not people of other persuasions to observe and censure us? God forbid: rather let us consider, that there are indeed many eyes upon us, to blame us when we walk not worthy of our great privileges. They that contend for Uniformity, will be grieved when they see so little Real Piety promoted by it; and they who unanimously passed our constitutions into Laws, in hopes that some great good would follow, since the Clergy

seemed so desirous not to stand charged with the sins of the present or growing age, will be sadly disappointed, if we neglect to put these laws in execution.

Let us then observe our own Rules: and when it appears that we ourselves are in good earnest, others will learn to be so too.

And to provoke your zeal, as well as to awaken you, I must inform you, That God has stirred up the spirits of many to oppose that ignorance, indifference, profaneness, and infidelity, that every where abound. To this end, many great and good men have formed Societies, some, To propagate the Gospel in Foreign Parts; others, To promote Christian Knowledge and Piety at Home; others, To punish Profaneness and Immorality.

And all these Societies have had a visible blessing and success: Missionaries are sent and maintained abroad; Charity Schools are set up in many places of England; Notorious Offenders are brought to shame and amendment.

Now God forbid that we should be altogether unconcerned under these dispensations. Here is a plain way laid before you; let but every Clergyman conscientiously observe the Constitutions which he has so lately signed, and by God's Blessing we shall see a change for the better, and another face of Religion.

If people are hindered from the Lord's Supper, and from Marriage, until they can give some account, according to their Capacities, of God, of Themselves, and of their Duty, all sorts of people will strive to learn more or less, and Parents will for very shame send their children to be instructed, that they may be confirmed, and qualified for a Married and a Christian life.

Now that what I have here prepared for these ends may not be in vain, I shall continue to beg God's blessing upon this

work, and shall not fail to beseech Him to prosper your labours, and mine amongst you, while it shall please Him to continue me

Your unworthy Bishop,

and affectionate Friend and Brother,

THO. SODOR AND MAN.

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A

FURTHER INSTRUCTION

FOR SUCH AS HAVE LEARNED THE

CHURCH CATECHISM.

SECTION I.

Of Confirmation.

SECT. I.

Q. HAVING notice to prepare myself for *Confirmation*, I beg your assistance, that I may know what I am going about, and what is expected from me.

A. I will gladly assist you; and if indeed you desire to save your soul, I will instruct you after so plain a manner, *that you need not perish for want of knowledge.*

Q. I pray then let me know, why I am called to *Confirmation.*

A. That the Church may be satisfied you are a Christian out of *choice*, and not only because you were born in a *Christian country.*

Q. Why must the Church be satisfied of this?

A. Because the Church is a society of persons professing to live in the fear of God, and expecting God's judgments, if any of their body do live in an open defiance[a] of His laws, without rebuke.

And therefore, for better security, all its members are openly to declare their full purpose of *living as becometh the Gospel of Christ*, which is the law they are to be governed by.

Q. Is there any farther benefit that I may hope for by going to be *confirmed?*

A. Yes; you may expect from that time, that God will daily increase His graces in you, if you heartily desire them: for the Bishop, *with whom is the hand of God in all that he*

[a] [Corrected in the Bishop's handwriting to "contempt."]

SECT. I.

doth in the name of Christ[1], prayeth for you; and by laying his hand upon you, *doth certify you* of God's favour and good-will towards you.

[1] Matt. xxviii. 19.

And then, if you know that this *solemn way of laying on of hands*[2] was from the Apostles of Jesus Christ, you will have reason to hope for much good from it; and to neglect it, *where it may be had,* is to despise God's mercy and favours.

[2] Heb.vi.2.

Q. I would therefore prepare myself for *Confirmation,* not only because the Church requires it, but because it will be my advantage to do so.

A. It will most certainly: for the Christian profession, which you are going to take upon you, is the only thing which can make you easy here, and safe hereafter.

For it teacheth us, that though we are miserable, sinful, helpless creatures; though we have many and powerful enemies; yet by the favour of God, we may be safe and happy.

For by it[b] we learn that God *desireth* our welfare, and that He is *able to do for us more than we can ask or think.*

It teacheth us what service God requires of us; how we may make our peace when we have offended Him by our sins; how dangerous it is to lead a careless life; and how happy God will make all such as serve Him to the best of their knowledge.

Q. Why then should I not take upon myself the Christian profession?

A. Only take with you the advice of Christ[3]. Consider seriously what you are going to undertake.

[3] Luke xiv. 28.

Whether you can purpose in your heart to *resist* the temptations of the *devil, the world, and the flesh,* which will all endeavour to draw you from God.

Whether you will resolve to *believe* the Word of God, which speaks of another world, and of things which you cannot see with your bodily eyes.

And whether you will do your best to *keep the commands of God,* in hope of a future and unseen reward.

Q. Indeed, when I consider that all *Christians* have promised to do this, and yet too few do ever think of what must

[b] ["The Christian Religion."]

come hereafter, I cannot but be afraid for myself, lest I should grow as careless as many others.

A. It is for this reason you are *now* called upon, to see whether you will take up a sober resolution of serving God.

And to make you concerned in this matter, consider seriously, "that we must all appear before the judgment seat of Christ." That as you spend this short life well or ill, you must be happy or miserable for ever.

Q. This should make one serious indeed, and therefore I do entreat you to give me a true account of my condition.

A. Understand then, that you are a creature subject to sin and to misery.

That God has permitted you to be born in this condition, that you may see the sad effects of forsaking Him [c].

And that, finding you are unable to help yourself, you may ever be obliged to look up unto Him for help, which, at your *Baptism*, He hath covenanted to give you.

Now to prove you, whether you will indeed live in a constant dependance upon God, He hath permitted the devil *to tempt you;* that is, to endeavour to draw you from your duty.

But, at the same time, you have this *faithful promise*, that His *good Spirit* shall ever be with you, to defend and strengthen you, provided you seek to Him, put your whole trust in Him, and do not grieve Him by a wicked life.

To encourage you to serve God, whatever good thing you do by His assistance, He will graciously reward it, as if it were done *by yourself only*.

But if you shall despise God's assistance, and, trusting to your own reason and strength, fall into a wicked life, the good Spirit of God will forsake you, and you will then be governed by evil Spirits, and be made very miserable.

Q. From what you say, I understand that we are in this life in a state of trial and danger, that we may be obliged to keep close to God; which if we resolve to do, then we are in no danger at all.

[c] ["God has thus ordered it for our eternal good, viz., That we sh[d] ever be subject to the malice of our spiritual enemys. That we may see our weakeness, and y[e] necessity of our dependance on God—that we may be kept in a state of Humility. By these our Fidelity is tryed. 'Tis Self-Love w[ch] makes us uneasy at Temptation. We desire quiet, and peace even when it w[d] ruin us."]

SECT. I.

A. Very true; and observe also, that by the mercy of Christ, we are in a safer condition than even our *first parents* were; they were indeed created upright, but *they* fell: we are, by reason of *their* fall, born in[d] weakness, but have an Almighty God, ever ready to support us; and if we, through our own fault, do slip, we have a *Mediator with God,* ever ready to make our peace.

Q. Blessed be God, that it is so well with us. Since then this is my condition, I pray, what must I do to be safe?

A. First, you must resolve to oppose all temptations to sin, which will oblige you to *mortification* and *self-denial.*

You must believe, and lay to heart, what God hath made known in His holy Word, and especially the *promises* and *threatenings* of the Gospel of *Christ.*

You must resolve to keep the *commandments;* which teach you your *duty* to *God,* and to *your neighbour.*

And because you cannot do this of yourself, you must purpose at all times to seek to God, *by prayer,* for His assistance.

And lastly; since it is mere favour in God, that He receives us into His covenant, and promiseth us eternal life, we must thankfully receive, and use the *means of grace* which He hath appointed; namely, *Baptism* and the *Lord's Supper.*

These are the chief heads of our duty, which you may understand, *be you never so unlearned,* if you will set your heart upon it, and pray to God for help.

Q. I have already learned these in the *Catechism I have been taught.*

A. You have so; and in that you have learning sufficient, if you do but know how to make use of it in the course of your life[e]; which I shall assist you to do after a very plain way.

But first, go and fall down on your knees, and beg of God to give you grace, and an understanding heart, in the following words:

"*If any of you lack wisdom, let him ask of God, and it shall be given him*[1]."

[1] S. James i. 5.

[d] ["Sin and"]

[e] ["Which you may be assisted to do in most of those good books which explain the Catechism."]

THE PRAYER.

O God, the fountain of all wisdom, we most humbly beseech Thee to enlighten our minds, that we may come to the knowledge of Thee, and of Thy goodness in Jesus Christ. Give us a serious, an understanding, and a religious heart, that as we grow in years, we may grow in grace. Bless all the means of salvation which Thou hast afforded us, *and especially this instruction*, that it may sink into our hearts, and bring forth in us the fruit of good living, to the honour and praise of Thy Name, through Jesus Christ our Lord. *Amen**.

[*Memoranda from the Bishop's interleaved copy*[f].]

'Tis necessary that I should publicly own myself to be a Christian before that society of Christians, of which I am a member.

By Baptism you obliged yourself to live as becomes a Christian.

The assistance of the Holy Ghost for directing and purifying our souls, which we continually stand in need of.

God will give you a new heart and a new spirit.

You have here an occasion offered you of having the pardon of your sins, which since your Baptism you have been guilty of.

By which means the Spirit of God will dwell in you. Eph. ii. 1—3, "You hath He quickened who were dead in trespasses and sins," &c.

Such as come to be confirmed ought to be well instructed, and made to understand what it is they are going to do; what blessings they may expect from this ordinance; what they undertake, &c.

A new and solemn promise to lead a Christian life.

Such as come prepared for Confirmation may confidently expect a great degree of grace.

The effect of this ordinance is to convey the graces of God's Holy Spirit [in a plentiful manner upon all such as come prepared to be confirmed] that he may continue God's servant till he come to His everlasting kingdom.

Observe with what care the Christian Church admits her members into her society; they are obliged solemnly to declare and promise to live agreeable to the laws of that society.

If you go to be *confirmed* with a full purpose of obtaining the grace and help of God, that you may so live as to be happy when you die, you will most certainly obtain what you hope for.

You will have such a measure of grace as will restore you to the image

* ["Confirm and strengthen me in y^{t} Holy Resolution and Promise y^{t} I am going to make before Thee and Thy Holy Church—"]

[f] [In this and in some other instances, we shall not perhaps be very wrong, if we consider these memoranda as heads for pastoral addresses, catechetical lectures, or the like, rather than as referring immediately to the section to which they are appended.]

SECT. I.

of God, which consisteth in righteousness and true holiness, if you go on to serve and obey God, according to your promise.

By the assistance of this Holy Spirit religion will be no burden to you. You will love God, love to obey His commands, to please Him, &c.

By the assistance of this good Spirit, you will love your neighbour as yourself—even your enemies.

From the moment you are confirmed, betake yourself to lead a godly, righteous and sober life, to the glory of God, and the salvation of your soul.

Remember that the devil is always seeking whom he may tempt and ruin, finding them careless or from under the care of God [God's] Spirit and Holy Angels.

Prepare yourself for temptations, for such you will most surely meet with, and nothing but the Holy Spirit of God can keep you from being overcome and ruined by them.

Remember that the name of Christian will be of no service to him who lives like an heathen.

Take care not to place your confidence in any good you do, or have done ; it is not you, but God which worketh in you both to will and to do of — [sic.]

Walk humbly with God, He resisteth the proud, but giveth grace to the humble.

[*The following was apparently written later in the Bishop's life.*]

In Confirmation you receive an increase of grace.

We are beset with invisible enemies, and will [shall] stand in need all our life long with [of] the assistance of God, [of an] all powerful Spirit to assist us.

Do not think Confirmation therefore to be a ceremony without a blessed effect.

This you now profess will rise up in judgment against you, if you forget it and lead a careless life.

It is necessary that you should in some good measure [know] the conditions on which you were made a Christian before you declare before God and His Church that you will observe them.

Confirmation without know [knowing] the end and blessing of the ordinance, the occasion of being content with a formal religion all their days.

To enable them to give a reason of the hope they have of being saved and happy when they die.

After Confirmation.

Lord's Supper. You are now qualified to go to the Sacrament of the Lord's Supper ; as you value your salvation do not neglect that holy ordinance nor turn your back upon the Lord's Table, as the way of too many is. And fail not to acquaint the Minister of God with your desire and purpose, that he may instruct you how you may become a worthy communicant.

SECT. I.

Daily Petition. Let holy David's prayer be yours, every day of your life.

Ps. li. 11. Take not Thy Holy Spirit from me, O Lord.

State of trial.

This not the world you were made for.

The corruption of our nature. What it will end in if left to ourselves. What Jesus Christ hath done to restore us to the favour of God. The assistance of God's Spirit necessary to. (*sic.*) The conditions upon which you were made a Christian.

The necessity of Daily Prayer.

The design of this ordinance is—

To put you in mind what you must do to be saved. Upon what conditions you were made a Christian. Whether you purpose in your heart to perform those conditions, or in other words, to be a Christian in deed as well as in name.

That you may be put in mind of the necessity of leading a godly, righteous and sober life.

If thou come to serve the Lord, prepare your soul for temptations. Ecclus. ii. 1[g].

Your own conscience will tell you what things are offensive to God, and will shut you out of Heaven; lying, cheating, stealing, gluttony, drunkenness, whoredom, and all sins of uncleanness, pride, an idle and useless life, swearing, cursing, profane language, backbiting.

Your own conscience will also tell you what things must be acceptable to a good God.

Justice, honesty, speaking the truth, sobriety, chastity, peaceableness, self-denial, &c.

As you were dedicated to God in Baptism, so now again offer yourself to God, your spirit, soul, and body to God. To be governed by His Holy Spirit; to be taught by His Son; to receive [sic] as your King to govern you, as your Prophet to teach you, as your Priest, &c.

I will set before you the things which every one ought to know, and believe, and do, who hopes to be saved when he dies.

The Holy Spirit of God will never deny you any grace or blessing which you sincerely beg of Him.

Do not build your hope of Heaven only upon observing the outward duties of religion.

Too many Christians satisfy their minds with having been baptised, without thinking of the conditions on which they were made Christians; to renounce the devil and all his works, the world and its sinful customs, and the lusts of the flesh: without considering upon what conditions they were made heirs of Heaven, &c.; that they would receive Jesus Christ as their King to govern them, as their Prophet to teach them, and that they will be taught by Him; and as their Priest who made their peace with God, and continues to intercede for them.

[g] [This was a favourite text of Bishop Wilson's. See Sacra Privata for Tuesday, Works, i. 271. 4to. Bath, 1781.]

SECT. I.

The Holy Spirit will put good thoughts in your heart, do not resist them.

Fail not to beg of God the grace *to fear for yourself* on account of your corrupt nature.

Remember, that the day you are confirmed, you choose the Lord to be your God, Jesus Christ to be your King, the Holy Spirit [sic].

Any evil custom will harden the conscience, and blot out the fear of God.

Nothing more provoking to God, than to think that we want not His help, His grace, His pardon, &c.

At your Baptism you received a principle of a new life, i. e., a power to do your duty, and to save your soul.

Consider seriously, that when you die you will be either happy or miserable for ever.

You say you believe in God, &c. You say not the truth, if you are not afraid to offend Him ; do not seriously purpose to live like one who doth believe in God who sees all his actions, &c.

All the commands of God intended to make us happy, and to keep us from ruining ourselves.

Temptations permitted, to keep in our minds our dependance upon God, to fly to Him for help, &c.

Good purposes and resolutions are the gift of God, keep them in your heart, or you despise God's gift and grace.

This life a state of trial, our great business here is to take [care] of our salvation. Our corrupt nature must be mended here, or we shall never go to Heaven.

You may be as happy as Heaven can make you, if it is not your own fault.

Exod. xix. "All that the Lord saith we will do." These were the words of the people of Israel. They soon forgot this promise, and it ended in their ruin, so necessary is the grace of God. Sad is the condition of him who thinks he wants not the help of God.

Continued here only to mend our nature, and to render us worthy of that happiness which He hath promised to them that love.

Sins of others, shews us what we should be without the grace of God.

I will give you the character of a true Christian. He is one who lives not in any known sin ; who strives to lead a holy life ; gives the whole praise of this to God, to Jesus Christ and the Holy Ghost ; who so lives, as to be pleased that God sees all his actions ; makes the Scripture the rule of his faith, &c.

If you always beg God's direction and blessing, this will shew you what is fit to be done, and hinder you from doing what is not.

Whoever continues to live in any known sin, will at last come to wish there were no God, and to hate the thought of God.

Prayer, a duty, that we may often think of God, and that we may not forget that we depend upon Him. Be not afraid of being put in mind of your duty, lest you provoke God to leave you to yourself, the greatest evil that can [sic].

Christ your King. You must belong either to Christ or to the devil. We can do nothing which will please God without His grace.

Sin, is the same mischief to the soul, as poison to the body.

Actions,—when you can say, I am pleased that God sees them, I know that He will approve of what I do.

Every Christian hath a right, through faith, to heaven by Baptism; but he may lose that right, and make himself unfit, unqualified, for so holy a place.

To mend our nature is a task which God hath set us for our whole life; without self-denial this cannot be done.

If God is provoked to suffer any man to follow his own inclinations, that man will certainly go to hell.

SECTION II.

Q. "WHAT is your name[h]?

A. "N. *or* M.

Q. "Who gave you this name?

A. "My godfathers and godmothers in my baptism; wherein I was made a member of Christ[i], a child of God, and an inheritor of the kingdom of heaven."

Q. Pray what was my condition *before baptism?*

A. Being born of sinful parents, you brought the seeds of sin into the world with you.

And you see what are the fruits of that seed, by the abominable wickedness men can be guilty of, when they are left to themselves.

Q. You mean some *desperate people* only?

A. Do not deceive yourself. We are all by nature subject to *every abomination;* and if God, by His *grace,* or His *providence,* hath kept us from those greater crimes, we must thank *Him,* and not ourselves.

For besides our own corrupt hearts, which would lead us to

[h] ["What is your name? i. e., Are you a Christian? This leads to all the rest of the questions and answers, viz., How they became Christians? &c. That we may remember of [sic] baptism, our vows, what we were then made, members of Christ, &c. This is that glorious liberty of the sons of God; they were before baptism, slaves, subjects to Satan; they are in baptism taken out of his power, bondage."]

[i] ["*A member of Christ.* So that before you were a member of something else, i. e., of Satan, of iniquity. *A child of God;* for before we were children of the devil, children of wrath, through original sin. *Inheritor of the kingdom of heaven.* Whenever you are tempted to any sin, it is the devil who would deprive you of this inheritance."]

SECT. II.

sin, there are evil spirits[1] ever ready to tempt us to mischief, and *of ourselves* we have no power to escape their malice.

[1] 1 Peter v. 8.

Q. Is it not a great unhappiness to be born with inclinations to sin, and to be set in the midst of such powerful enemies?

A. There is no doubt of it: but then the mercy of God has turned all this to your greater advantage.

For now you see plainly the danger you are in; you see what a sad thing sin is, and what it will bring men to; you see that you have no power to help yourself, but that you must *altogether depend upon God*, and be governed by *Him;* which if you resolve to be, He has prepared for you such good things as you could never have deserved, though you had lived in innocency all your days.

Q. What did move God to have such a regard for us?

A. Jesus Christ, the Son of God, hath by His death made our peace with *His Father,* upon condition that we "believe, repent, and turn to God, and do works meet for repentance[2];" which is called the Covenant of Grace, because it is offered unto us of God's *free favour,* without *our deserving.*

[2] Acts xxvi. 20.

Now all such as accept *this gracious offer,* are baptized and sanctified by the Holy Ghost: that is, they are taken from under the government of Satan[3], and having the seeds of holiness sown in their hearts, they become *members of Christ, sons of God, and heirs of heaven.*

[3] Acts xxvi. 18.

Q. What is it to be a *Member of Christ?*

A. It is to be a *Member of His Church,* which is called *the Body of Christ,* because Christ, *as the Head,* governeth it by His laws, and preserveth it by His Spirit.

Q. What benefit is it to be a *Member of the Church of Christ?*

A. You have hereby a right to many great and precious promises:—the promise of *peace* with God, of *pardon* upon your repentance; the promise of *God's good Spirit* to guide and defend you; the promise of *eternal life,* and all the *means of grace* necessary to obtain it; and lastly, *the promise of Christ's powerful Presence with your spiritual Pastors unto the world's end*[4].

[4] Matt. xxviii. 20.

Q. Is it then a *great unhappiness* to be out of the Church?

A. It is a most dreadful thing. For whoever is so, whether

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on account of a *wicked life,* or *wicked principles,* or by *separating himself* without cause from the true and regularly established Church where he dwells, (*which is called Schism,*) such a person becometh again a subject of Satan, *the prince of this world*[1], that is, *of all such as are not in covenant with God.*

[1] John xii. 31. Eph. ii. 2.

The first Christians were so sensible of this, that their *boldest sinners*[2] had neither ease nor comfort *under the Church's censures,* but underwent any *shame* or *trouble,* that they might be restored to Communion.

[2] 2 Cor. ii. 7.

Q. Can it be so dangerous a crime to separate, while men believe the *same truths,* and profess to live as well as others?

A. God Himself has judged this case[3], by the fearful punishment inflicted upon the *first disturbers of Church government.*

[3] Numb. xvi.

And it being generally the *effect* of pride, the *cause* of much contention and uncharitableness, encouraging offenders, and hindering discipline, it must needs be a great sin.

Q. What reason have I to believe that I am a member of the Church to which so many *favours* are promised?

A. You have had the blessing of being baptized by persons *sent,* and rightly *ordained* for that end. And so long as you continue obedient to your spiritual governors, *the Bishop and Pastors of Christ's flock,* so long you are a *member of Christ's Church, and have a title to all the promises made to it.*

But to be a *true* and *lively* member of His body, you must be *careful to do* what He hath commanded[4]. "For if we say that we have fellowship with Him, and walk in darkness," (that is, lead a wicked life,) "we lie, and do not the truth[5]."

[4] Matt. xi. 21.

[5] 1 John i. 6.

Q. What is it to be a *child of God?*

A. It is to have such privilege with God, as a son hath with his father. This is called *adoption,* by which you have an assurance that God, for Christ's sake, will overlook the *untowardness of your nature,* pity your *infirmities,* favourably *hear your requests, supply* all your wants, *reward* your well-doings, and *correct* your miscarriages; which are all acts of *fatherly affection.*

Q. What is it to be an *inheritor of the kingdom of heaven?*

A. It is to have a title to the joys and glories of heaven, and to be put into a sure way of attaining them. It is to have the Word of God for your security, and the good Angels

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of God to minister unto you[1]; so that it will be your own fault *if you are not eternally happy.*

[1] Heb. i. 14.

Q. Had I no right to these blessings before I was baptized?

A. None at all. Consider what favours they are, and you will find nothing in yourself that can deserve such[2].

[2] Rom. iii. 23.

Can *sinful dust and ashes* pretend to heavenly privileges; the favour of God, the protection of Angels?

Can *corrupt nature* think of deserving, or be capable of glory, and honour, and immortality?

Endeavour to know yourself better, that being truly humbled with a sense of your own vileness and misery, you may thankfully accept of help and mercy from God, "for they that are whole need not a physician, but they that are sick[3]."

[3] Matt. ix. 12.

And, seeing God has promised to do so much for you, *be persuaded to do something for yourself.*

Q. What can so miserable a creature *do for himself?*

A. You can *lament your own unworthiness,* and *pray to God to pity you:* you can *use the graces* He bestoweth upon you, and *be thankful* for His favours: you can *do your best,* and His goodness will expect no more.

Q. What use am I to make of this part of my Catechism?

A. Let it bring to your remembrance that you are *a Christian;* that you have a *new name,* and *new powers* given you, on purpose that you may become a *new creature.*

If you are indeed a *child of God,* you will think what a dutiful child ought to do. You will *fear* His displeasure, and *trust* in His love: you will run to Him for what you want, and be thankful for what He gives; and you will own His affection when He corrects, as well as when He smiles upon you.

If you look for *an inheritance* in heaven, your thoughts will be often there. "For where your treasure is, there will your heart be also[4]."

[4] Matt. vi. 21.

And you will not be too eager for the things of this world. You will neither be much afraid of its troubles, nor too fond of its vanities, remembering that both will soon have an end.

And as ever you hope to go to heaven, you will endeavour to fit yourself for that glorious place; remembering, that "without holiness no man shall see the Lord[5]."

[5] Heb. xii. 14.

The sure *promise* of God will not suffer you to despair: and the *joy* that is set before you will encourage you to press forwards. SECT. II.

You will be thankful to God for calling you to this state of salvation; and gladly undertake the conditions He requires of you.

What these conditions are, is what next you should think of. But first, let us take words of praise, and with a thankful heart *say as followeth:*

THE PRAYER.

Almighty and everlasting God, heavenly Father, we give Thee humble thanks that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee; increase this knowledge, and confirm this faith in us evermore. Heal all the naughty inclinations of our souls, and create in us a hearty love unto holiness, that, continuing Thy servants, we may attain Thy promises, and be made partakers of Thine everlasting kingdom, for Jesus Christ His sake. *Amen.*

SECTION III.

Q. My godfathers and godmothers did promise for me, "that I should renounce the devil and all his works:"

Pray make me understand the meaning of this.

A. You must know that the devil has a kingdom[1], and subjects, and servants in this world, as well as Christ has His. [1] Matt. xii. 26.

All that he can prevail upon to forsake the commands of God, and to follow him and his ways, are *his* servants.

All that oppose his temptations, and resolve to be governed by the laws of God, are the servants of Christ, "who came into the world to destroy the works of the devil[2]." [2] 1 John iii. 8.

So that whoever will be a servant of Christ, must renounce the devil and all his works.

For that wicked spirit will endeavour, by all ways, to draw you from the service of God[3]. [3] 1 Pet. v. 8.

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Q. Pray instruct me what to do, *that I may not follow, nor be led by him.*

A. The directions I give you shall be short and plain, and suited to your condition.

Let this be ever in your mind, that sin is the worst of all evils: for all other evils will have an end, at farthest, when you die; but sin will make you miserable for ever.

Remember that you are naturally inclined to sin, that the devil will tempt you to it, and that God only can save you.

And then, you will never trust in your own strength, but in the Living God. To Him you will constantly pray for help; and "if you draw nigh to Him, He will draw nigh to you[1]."

[1] James iv. 8.

And yet you must not expect God's assistance without using your own endeavours; for that is to tempt the Lord.

"If sinners entice you, you must not consent unto them[2];" for they are the devil's instruments.

[2] Prov. i. 10.

If you fall into evil company, you must get out of it immediately, *and not walk in the way with them,* lest God forsake you.

You must have nothing to do with the devil's own servants, as all *witches* and *charmers* are, and are therefore an abomination to the Lord.

And you must, especially, pray that you may not fall into the devil's own sins, which are *pride,* and *revenge,* and *backbiting,* and *lying.*

And lastly, when the Holy Spirit of God puts into your mind good desires, or checks you for doing ill, you must obey the voice of God; and He will love you, and dwell with you, and preserve you from your ghostly enemy.

Q. So that a hearty sense of our own weakness and misery is necessary to bring us to God, without whose help the devil would lead us captive at his will.

A. It is so. And God in His providence often suffers men to fall into great sins, to humble them, and to *show them to themselves*[3], that they may depend upon Him only.

[3] 2 Chron. xxxii. 31.

Q. "They promised—that I should renounce the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

What is meant by this?

A. That you should not set your heart upon such things

as are apt to make you love this world better than the next; for this is not the world you were made for[1]. SECT. III.

[1] Heb. xi. 13.

Q. Is it possible for one to love any thing better than heaven?

A. What a man thinks of most, that he loveth best, to be sure[2].

[2] Matt. vi. 21.

Now, there are many things which make a show and appearance of happiness, and are therefore called pomps, because they draw men's eyes and affections towards them; and yet they are but vanity, and cannot make us happy.

Q. What are the things you mean?

A. The Apostle tells you[3]: they are "*the lust of the flesh,*" that is, all sinful pleasures; "*the lust of the eye,*" that is, the desire of riches; and "*the pride of life,*" or whatever makes us to value ourselves; all which a Christian ought to renounce.

[3] 1 John ii. 16.

Q. Must a Christian renounce all pleasures?

A. There are pleasures which a Christian ought never to be acquainted with; concerning which the Scripture saith, "That no whoremonger, nor drunkard, nor unclean person, hath any inheritance in the kingdom of Christ and of God[4]." However tempting these pleasures may be, you have but this choice; you must either deny yourself, or be for ever damned.

[4] Eph. v. 5.

And even innocent pleasures, you will not set your heart upon them, nor let them have too much of your time, if you often remember the words of Christ: "Woe unto you that laugh now," who spend your life in ease and pleasures, "for ye shall lament and weep[5]."

[5] Luke vi. 25.

Consider that a Christian is in this life fitting himself for heaven: now it is impossible you should mind that business, if you are too well pleased with what you find here[6].

[6] Matt. vi. 24.

This is the reason why afflictions are necessary, and why God sends them. To wean us from these vanities, which we are too apt to doat on, and to make us think of, and provide for, a better life.

And this is the reason why riches are so dangerous, that Jesus Christ hath affirmed, *It is very hard for a rich man to be a good Christian*[7].

[7] Matt. xix. 23.

Q. Why are riches so dangerous, and to be renounced?

A. Because they bring great temptations along with them. They tempt men to forget God; to think too well of, and to

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trust in, themselves[1]; to lord it over their inferiors; to live in slothfulness, and without any honest employment;—and *to make provision for the flesh, to fulfil the lusts thereof.* All which things strongly incline men to prefer this life to a future, and to forget they *depend* upon God.

[1] Prov. x. 15.

Besides, riches are attended with cares, which are apt to *choke the good seed the Spirit of God sows in our hearts*[2].

[2] Luke viii. 14.

Q. Must then every man, who would save his soul, renounce the thoughts of riches?

A. Riches may be used to good purposes; the Apostle tells you how [1 *Tim.* vi. 17, 18]; but they are dangerous things, and you ought neither to desire nor enjoy them too eagerly.

Q. What advice will you give me, that I may not do so?

A. That you may not endeavour, by unjust ways, to better your condition, remember the words of Christ; "What will it profit a man, if he shall gain the whole world, and lose his own soul[3]?"

[3] Mark viii. 36.

To moderate your desires, consider that the more you have, the more you must account for. To make you *contented,* you must know, that men are not happy because they have a great deal, but because God gives them power to enjoy what they have, be that more or less.

That *the favours of God* may not tempt you to idleness, remember, that *slothfulness casteth into a deep sleep;* that is, it makes men insensible of what concerns the next world, and *in this world covers them with rags*[4].

[4] Prov. xix. 15.

And lastly, if you let no worldly business hinder you from serving God daily, it will keep in your mind a constant sense of *your dependance* upon Him, for the blessings of this world, and of the world to come.

Q. I must now desire you to tell me, what is that Pride of Life, which a Christian must renounce?

A. It is an eager desire of being like those that are above us; which is the cause of many evils both in ourselves and others.

It tempts us to lay out so much upon vanity, that we cannot give what we ought to the poor.

It tempts many to run into debt, and hinders many from paying their just debts.

It makes us to despise poor and plain people, as if they were not of the same kind with *us*.

It makes us to envy one another, and to strive who shall go finest.

So that people are more concerned how to be esteemed in this world, than to be beloved of God, or to be happy in the next.

Q. Is there any other kind of pride which a Christian must renounce?

A. Yes: there is a proud conceit of ourselves, which is very natural to us, and yet very sinful.

For it causeth us to overlook our own infirmities and faults, so that we can never be truly humble.

To fancy that we deserve more than we have, which maketh us *discontented.*

To look upon God's favour as our due, which maketh us unthankful.

Q. Since this pride of life and heart is so natural to us, what can cure us of it?

A. Nothing *but the grace of God,* and possessing your heart with things of greater moment.

Consider that you are liable to eternal misery; that your great business in this world is to fit yourself for a happy death, and for the day of judgment; and you will be very indifferent about your clothes, or who takes place of you.

You will neither study to be vain and foolish in your dress, nor singular and conceited, but imitate such as are sober-minded; as knowing, that *the ornament of an humble spirit*[1] will best recommend you to God, which should be your great concern.

[1] 1 Pet. iii. 4.

And then, if you remember that *you have nothing which you have not received*[2]; nothing but what you must give an account for; you will have more reason to fear, than to be proud of your advantages.

[2] 1 Cor. iv. 7.

THE PRAYER.

Almighty God, who alone canst order the unruly wills and affections of sinful men; grant us grace to withstand the temptations of the Devil, the world, and the flesh, that we

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may never follow nor be led by them. Keep it ever in the hearts of Thy servants, that it is indeed an evil thing and bitter to forsake the Lord; that we may never return unto the sins we have repented of. Make us, O Lord, ever mindful of our infirmities, that we may ever look up to Thee for help; and give us grace that we may never despise Thy help, nor grieve Thy Holy Spirit, by which we are sanctified. Grant this, O Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

SECTION IV.

Of Watching, Mortification, and Self-Denial.

Q. THE more I consider my vow in baptism, the more I am convinced that I ought to *believe* and *do* what my *Godfathers and Godmothers promised for me.*

"And I heartily thank our Heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end."

A. And God will most surely give you the grace you pray for, if you are careful to *watch,* and to *mortify,* and to *deny yourself,* as the Christian religion obligeth you to do.

Q. Is it a Christian duty to watch?

[1] Luke xii. 37.

A. It is commanded by Christ[1], and often repeated by His Apostles, as a duty of moment; and there is reason for it.

[2] Heb.iii.13. [3] Jer.xvii.9.

For sin is very *deceitful*[2], and so are our corrupt hearts[3]; the Devil is a *deceiver,* and we live in a *deceitful* world; and it will be no excuse that we are overcome, when the Word of God gives us warning,—commands us to watch and to depend upon God's help and favour.

Q. How must a Christian *watch over himself?*

A. You must *watch* over your heart, *from whence all evil proceedeth*[4]:

[4] Matt. xv. 19.

That when unlawful thoughts and desires come into it, you may resist them, while it is in your power, and before they take too deep root;

And that when the Spirit of God puts into your mind

good desires, you may gladly receive, and heartily follow them. SECT. IV.

You must *watch* over your conscience, to keep it tender and awake, and resolve at all times to hearken to it.

You must *watch* over your senses, and resolve never to please yourself at the hazard of your soul.

And you must *watch* over your actions, that, when you have done amiss, you may repent, and do so no more.

And "blessed is that servant, whom his Lord when He cometh shall find so doing [1]." [1] Matt. xxiv. 46.

Q. What is the end of *mortification?*

A. The *end of mortification* is to subdue by degrees the corruption of nature, that we may become *new creatures,* and fit for heaven.

Q. How can we do this?

A. By the help of the Holy Spirit, which is given to every man at Baptism [2]. [2] 2 Cor. v. 5.

Q. What is to be done on our part towards this great work?

A. You must heartily receive, and often think of, *this truth;*

That it will be impossible for you ever to go to heaven, until your nature is changed; that is, until you can take delight in hearing God's word, and doing His will; which you can never do, while you live in known sin.

Therefore let this be your serious purpose; To root out of your nature, as soon as may be, all evil habits.

Remember that every sin a man commits, he must hear of it again, either in bitter repentance and judgments *here,* or *hereafter* in endless misery [3]. [3] Job xiii. 26.

Consider therefore your particular failings; resolve against them; be very angry with yourself when you break your resolutions; make new vows of better obedience; pray constantly to God for help, that He who has commanded you not to sin, may also enable you to do His will.

And be assured, that when He sees you in good earnest sorry for your offences, and struggling with your corruptions, He will pity, and pardon, and mend what is amiss in you, and reward your labour with the blessings of heaven: "For if ye through the Spirit do mortify the deeds of the body, ye shall live [4]." [4] Rom. iii. 13.

Q. Is *Self-denial* a Christian duty?

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A. Hear the very words of Christ: "If any man will come after Me, let him deny himself[1]." That is, you must think nothing too dear to part with for the sake of Christ.

[1] Luke ix. 23.

Q. Can there be any thing so dear, that we shall not willingly part with for His sake?

A. When you make the trial, you will find, that you must *believe* many things which corrupt reason will not easily agree to; and therefore you must deny either your own judgment, or the Word of God. That you must part with many satisfactions, which your corrupt heart sticks close to: And that you must *do* many things which your nature will dislike.

Q. What is it that maketh us so unwilling to submit to God's word and will?

A. Pride and *Self-love,* which incline us to believe that we are wise, and able to govern ourselves.

That whatever we desire, we may lawfully strive to obtain it.

That whatever will please us, will certainly be good for us.

And that whatever will make us uneasy, ought therefore to be avoided.

Now, the Word of God tells us quite otherwise:

That *the meek, they that mourn, and the poor in spirit, are the only happy people*[2];—that *those are most beloved of God, whom He correcteth*[3];—

[2] Matt. v. 3.

[3] Heb. xii. 6.

[4] John xv. 5.

That *without Him we can do nothing*[4];—

That it is a very great judgment to have the desires of our hearts[5];

[5] Psalm xviii. 12. [lxxviii. 29?]

That *ease* and *fulness of bread,* were the occasion of the sin and punishment of *Sodom*[6];—

[6] Ezek. xvi. 49.

And that the best of God's servants have found it necessary *to keep under the body*[7], by using it severely.

[7] 1 Cor. ix. 27.

Q. What then will the duty of *self-denial* oblige me to?

A. To *confess* that you have neither wisdom, nor strength, to carry you through this dangerous world.

To *believe* that, if God calls you to sufferings, *that* is best for you, however uneasy it may be at present; *to prepare your soul for temptations*[8];

[8] Eccles. ii. 1.

By drawing off the mind from the pleasure of sense, that you may hearken to the voice of the Spirit;

By prudently denying even your innocent appetites, that you may be able to deny them when they are not so;

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By temperance, fasting, and discreet severities, chastising the flesh, and making the next life more desirable by the hardships of this.

Remembering, that "He who hath no rule over his own spirit, is like a city without walls [1]."

[1] Prov. xxv. 28.

Q. But what if I *cannot deny myself,* even after I have resolved to do so?

A. Why, that is because you have not used to deny yourself, or because you do not heartily *believe* the Word of God.

Men readily deny themselves ease and pleasures for the sake of gain, because they have set their hearts upon it; think you much of heaven, and you will do so too.

The fear of the laws keeps men from following their own pleasures; and will not eternal torments prevail with you to deny yourself?

Your friends can prevail with you to deny yourself for your good; and cannot God, *our best and only friend,* be heard, when He requires it for our everlasting advantage?

Q. Am I bound to observe *the Fasts of the Church?*

A. Yes, sure. Why else were they appointed?

Q. How ought such days to be observed?

A. By abstaining from meat and drink, if your health will permit; or at least, by such a sober diet as may testify your obedience to the laws, as well as your revenge upon your body, for being an occasion of so much sin and trouble to you.

Q. Is the observation of these things acceptable to God?

A. No farther than they help to make you better, more humble and devout, more careful and obedient. And therefore, you must never value yourself, nor despise others on this account.

But let it humble you to find that you want such help, because of your infirmities.

And above all, neglect not to pray to God, without whose blessings your endeavours will be fruitless.

THE PRAYER.

O God, who knowest us to be set in the midst of many and great dangers, give us watchful hearts and tender consciences, that we may never consent to known iniquity, or

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that we may speedily repent of it. Give us a will and power to mortify all evil and corrupt affections, and grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness and true holiness, through Jesus Christ our Lord. *Amen.*

SECTION V.

OF THE APOSTLES' CREED [k].

Catech. "REHEARSE the articles of thy belief."

A. "I believe in God the Father Almighty, maker of heaven and earth."

Q. Since I cannot but believe this, why am I called upon to *rehearse* it?

A. That you may learn to live answerable to what you often say you believe.

Q. What is required of me that I may do so?

A. To consider the meaning of what you believe. To have it present in your mind; that, when you are tempted to sin, you may consider, How can I, *who believe in God, do such things, and sin against Him?*

Q. What is it to *believe in God?*

A. It is to believe all that He hath made known, both concerning Himself, and our duty to *Him,* which is all contained in the Holy Scriptures, *written by the command*[1] *of God*[1], who can neither be deceived, nor can deceive us.

[1] 2 Tim. iii. 16.

And for the benefit of such as cannot remember many things, the most necessary of these truths are put together in the *Creed,* which you must endeavour to understand according to your capacity, and the means which God hath afforded you.

Ever remembering that, without knowing and believing

[k] ["So call'd because it contains the whole of the Apostles' Doctrine. 'Tis the Rule and Foundation of our Faith, as Faith is the Foundation of all true Religion. That this Creed was really composed by the Apostles, as the Standard of the Common Faith of Christians, see Ashwell on the Apostles' Creed. See Calv. Inst. lib. 12. [2.] cap. 16. 6—28."]

[1] ["By the inspiration of God."]

these things, *it is impossible you should overcome your lusts, lead a holy life, or please God*[1]. SECT. V.

[1] Heb. xi. 6.

Q. How doth the Creed help us to do this?

A. By bringing to your remembrance,

1. The properties and perfections of God.

2. The merits and sufferings of Jesus Christ.

3. The powerful assistance of the Holy Ghost.

4. The great privilege of being a member of Christ's Church. 5, and lastly, By setting life and death eternal before your eyes.

Q. What are the properties and perfections of God, which we must believe, *in order to a good life?*

A. That He is the *Author of our being,* and of all the good we do, or ever can enjoy[2].

[2] Acts xvii. 23. [28?]

That *He is perfectly holy,* and requires all His servants to be holy[3].

[3] 1 Pet. i. [15,] 16.

That He *sees us,* wherever we are, and whatever we do[m]; so that if we pray to Him, we are sure to be heard; if we sin, we are sure to be punished[4].

[4] Prov. xv. 3.

For His *power is mighty*—to *reward* His faithful servants, and to *punish* the disobedient[5].

[5] Gen. xvii. 1.

That He is *just* in all His ways; commandeth nothing but what is for the good of His creatures; and never punisheth, but when they truly deserve His displeasure[6].

[6] Gen. xviii. 25.

That *He is long-suffering,* and ready to receive all that are sensible of their misery[7].

[7] 2 Pet. iii. 9.

And that He is a *faithful* God; whatever He has promised will certainly be performed; whatever He has threatened will come to pass[8].

[8] Deut. vii. 9.

For *He governeth all things,* both in heaven and earth; and *nothing is too hard for Him,* that He thinks fit to do[9].

[9] Jer. xxxii. 17.

Q. Why is God called *the Father?*

A. Because He is the maker and preserver of all creatures, which, with the care and attention of a *Father,* He watches over continually.

He is the Father of man, *because He created man after His own image.* Because He teacheth man knowledge; corrects him when he does amiss, rewards him when he does well.

[m] ["Do but consider how people ought to live who say they believe these things."]

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He is thus a Father to all mankind; but they that are His children in Christ, *He is their Father* after an especial manner.

For he taketh them into *His family*, the Church; instructeth them by His *own Ministers*; guideth them by His *Holy Spirit*; makes them *new creatures*, that He may love them, and give them an *inheritance in heaven*.

Q. What is meant by God's Providence?

A. The wisdom and power of God, by which He knows and appoints how every thing in the world shall be, so that the whole creation is taken care of; *not the meanest creature can suffer*, without God's leave, either by *malice or accident*[1].

[1] Matt. x. 29.

Q. Why then do evils befal men?

A. Very often to *punish* them, and to bring them to repentance; but especially to wean our hearts from being too fond of this life, and that we may think of, delight in, and prepare for a better.

Q. Doth God govern the seasons? *Doth not summer and winter, spring and harvest, return certainly at their appointed times?*

A. They do. But then to put men in mind that they depend upon *God only*, and not upon the *seasons*, for their *daily bread*, He sometimes orders it, that the summer returns without its usual *heat*, and the harvest without its *fruitfulness*[2].

[2] Hag. i. 9—11.

Q. How do our lives depend upon God, since all people must necessarily die?

A. That all men shall die within such a number of years, is appointed by God; but that they live so long as they do, is also owing to His providence, which governeth all accidents, sickness and other ways of death, commanding when they shall kill, and where [when] they shall spare[3].

[3] Exod. xxi. 13.

Q. Have not wicked men, and wicked spirits, great power of doing mischief?

A. 'Tis true, God hath given great power, both to punish the wicked, and to try the faith of the righteous[4]; but the Word of God assures us that neither men nor devils can do the least hurt without the leave of God; and this is the reason that there is not *more* mischief in the world, and that all things are not every where in confusion[5].

[4] 2 Sam. xvi. 10.

[5] Job i. 10, 12.

Q. How far do your labours depend upon God's providence?

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A. It is God who inclines our hearts to do what is profitable or praiseworthy; it is He who giveth success to our labours[1], and power to enjoy the fruits of them; and it is God, also, who disappoints men of their hopes, and maketh their labour in vain, when He sees cause for so doing[2].

[1] Ps. cxxvii.

[2] Eccles. vi. 2.

Q. What is the duty of one who *thus believes in God?*

A. To have worthy thoughts of the great and glorious God, *Maker of heaven and earth;* to humble yourself before Him, on whom you and all things depend, "and in whom we live, and move, and have our being[3]."

[3] Acts xvii. 28.

To stand in awe of so great a Majesty, and never to provoke Him, *as if you were stronger than He,* by consenting to *known sin.* For "woe to him who striveth with his Maker[4]."

[4] Isa. xlv. 9.

Never to murmur at Providence, whatever happens; for an Infinite Wisdom governs the world, and doth all for the best, *though He gives not an account of His ways to us*[5].

[5] Job xxxiii. 13.

To look up to God for whatever you want, and to beg His blessing upon every work; remembering that nothing ought to be undertaken, which is not fit to be prayed for[6]. "For there is neither wisdom, nor understanding, nor counsel against the Lord[7]."

[6] ["Devotion in praying to God."]

[7] Prov. xxi. 30.

To set God always before you, which will make you careful of your ways, watchful over your heart, and upright in your dealings. "For His eyes are upon all the ways of the children of men, to give to every man according to his ways, and according to the fruit of his doing[8]."

[8] Jer. xxxii. 19.

Q. Of what use is it to believe that *God is our Father?*

A. If you indeed believe this, you will take your Father's word for what He promiseth; be pleased with what He ordereth; cast all your care upon Him, for He careth for you[9]."

[9] 1 Pet. v. 7.

You will never abuse His goodness nor long-suffering[10]; for though He hath the compassion of a father, yet, if His children are obstinately disobedient, He is a "God terrible in judgment[11]."

[10] [Do we take His Word for the Rule of our Life.]

[11] Ps. xlvii. 2.

In all your afflictions you will have this comfort,—"It is good for a man to be in trouble[12]," if a gracious Father sees it convenient.

[12] Ps. cxix. 71.

Lastly, If God is your Father, your inheritance is in heaven; which you ought much to think of, that "where your treasure is, there may your heart be also[13]."

[13] Matt. vi. 21.

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THE PRAYER.

Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created. The Almighty God grant that the knowledge and belief of this may create in us a suitable fear of offending Him, an earnest desire of pleasing Him, and such a love as becometh His dutiful children and servants. And grant that we which know Thee now by faith, may after this life enjoy the glorious blessings of Thy kingdom, through Jesus Christ our Lord. *Amen.*

Memoranda.

I believe—i. e. I am as truly persuaded of the truth of these things, as I am of any thing I hear with my ears, or see with my own eyes.

I profess my belief of these things, because God requires it of me, that His power, wisdom, goodness, truth, &c. may be known unto all men.

These are truths which concern us to know above all things, and to receive and to believe, even as much as it concerns us whether we shall be happy or miserable for ever.

Jam. ii. 26. Faith without works is dead, but then have a care of presuming upon your works: 'tis for that very reason that St. Paul saith that we are justified by faith.

Faith is the first duty that God requires of us; this is His commandment, that we should believe, 1 John iii. 23. "Believe and thou shalt be saved." Acts xvi. 31.

Father. Being is [His] sons by adoption. As many as received Him, to them gave He power to become the sons of God. John i. 12.

Almighty. He is therefore able to do every thing for you.

Maker of heaven and earth. He therefore governs and preserves all things which He has made.

I will make His Word the rule of my life and actions.

Why am I called upon, and why are we so often obliged, to repeat these articles of the Christian faith?

1. That we may confess the God that made us, redeemed and sanctifies us, and so distinguish ourselves from infidels.

2. That we may consider whether our lives be agreeable to our faith and profession.

3. To raise the soul every day to rely on the mercy of God in Christ, to influence the will, and affections.

Saving faith. One who does not only profess the belief of these things but receives them, and resolves to live as if he did believe them; fearing the Almighty God; trusting in His goodness &c.; depending on Jesus Christ for salvation, and resigning ourselves to His government. Faith is

the gift of God, (Ephes. ii. 8,) and therefore must be prayed for. Lord increase our faith.

When once a sinner is convinced of the sad state he is in without a Saviour, he will then see the reason, the benefit of believing: when he sees that he cannot help himself, that none but God can help him. Come unto Me, all that are heavy &c. Matt. xi. 28.

Faith comes by hearing. Rom. x. 17. Hearing God's word, His threats and His promises: His righteousness, His justice, His terrors, &c. are there revealed. Rom. i. 17.

These things I believe as certain truths,

Because God hath revealed them to us.

I believe that God is willing to be reconciled to us. For He that gave His only-begotten Son for us, must love us, and desire our welfare.

He invites us to repent that He may forgive us, that we may be fit to be forgiven.

Sitteth on the right hand of God, interceding continually for all that pray to God through Him, as a priest.

At the right hand of God—as a King, able to do every thing for us.

We receive the Words of this Creed from the Ancients without scruple, why not the Sense?

Acts of saving faith.

A Christian believes these truths, for this reason, because God has declared them to be true. He is very sensible how little he knows (of himself) of what God has designed for them that love or hate Him, of the works of the Spirit, of God's good will to sinners &c.

Almighty power—In changing the heart of man, and in making us approve of and choose that which is most contrary to our inclinations.

Maker of all things. When we consider the creatures as the work of God; if we would consider how much of His own perfections He has imparted to any of them; how He is present in them; how He preserves them; and what use He would have us make of them, we should &c.

SECTION VI.

"And in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin *Mary.* Suffered under *Pontius Pilate,* was crucified, dead and buried. He descended into hell; the third day He rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and dead."

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Q. What do we chiefly learn from this part of the *Creed?*

A. That *Jesus* is the *Son of God,* and that He is *our Lord.*

Q. How doth it appear that *Jesus is the Son of God?*

A. From the history of His life, death, and resurrection from the dead: written at large in the Holy Scriptures, and briefly contained in these articles.

Q. What are the chief things in the history of the life of Jesus, which are proper to confirm our faith in Him.

A. That *He was spoken of by all the prophets from the be-*
[1] Luke i. 70. *ginning of the world*[1]. That when the world was grown very wicked, and for the most part ignorant of the true God, He took upon Him the soul and body of a man, by being born of a virgin of the family of David, by the power of the Holy Ghost.

Having thus taken upon Him our nature, He was declared to be *the Son of God,* by a Voice from heaven; *and the world*
[2] Matt. xvii. 5. *commanded to hear*[2], and to obey Him as *the Christ;* that is, the person ordained of God to make known His will to mankind. Having this commission from heaven, He published His Gospel, containing the most joyful message of salvation, and the means of attaining it. And to confirm the truth of His doctrine, He wrought an infinite number of miracles, lived a most holy life, and died a most bitter death.

For the people of the *Jews,* to whom He was sent with this message, not being disposed, by reason of their great wickedness, to receive such holy rules as He affirmed to be necessary to salvation, they therefore persecuted Him most bitterly, and at last, having treated Him with the utmost scorn, they even forced *Pontius Pilate,* against his conscience, to condemn Him to be crucified.

When they were assured He was *dead,* there was particular care taken of His *burial;* for a company of soldiers were appointed to watch His body, that His friends might not take it away, and say He was risen.

During this time, His soul went into the place where the souls of men do go, when they are parted from their bodies; that He might undergo all conditions of human nature.

But upon the third day after His death (ever since called the *Lord's-day*), He was by the power of God raised from the dead; and continued forty days upon earth, *instructing His*

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disciples about the kingdom or church *which was shortly to be established*[1].

[1] Luke xxiv. 47. [Acts i. 3.]

Q. How doth this shew that He was the *Son of God?*

A. He was *thus,* that is, *by His resurrection from the dead, declared to be the Son of God*[2], saith St. *Paul.* For God would not have raised Him from the dead, but that He approved of all that He had *said of Himself;* all that He had *done in His name;* and all that He had suffered for mankind.

[2] Rom. i. 4.

Q. Why did Christ take our nature upon Him?

A. That in our nature He might satisfy the justice of God, who was highly displeased with the whole race of mankind, because they had rebelled against Him, and were become extremely wicked. And therefore He was called *Jesus,* that is, a *Saviour,* because *He saveth His people from their sins*[3].

[3] Matt. i. 21.

Q. Why did Jesus Christ suffer such severe things?

A. He suffered for *our* sakes, and in *our* stead, and what our sins justly deserved we should suffer. And being both the Son of God, and born of a woman, *He became a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world.*

Q. May we be assured of this, that God is fully satisfied with what He hath done and suffered for us?

A. We may be confident of it. Because God did not only raise Him from the dead, but received Him into glory, *setting Him at His own right hand;* that is, giving Him all power in heaven and on earth.

Q. How doth it appear that God hath done so?

A. Because Christ hath made good all His promises, and fulfilled His prophecies, *which none but God could do.* He immediately sent down the Holy Ghost, by which His disciples were enabled to work the greatest miracles; and (though a company of poor unlearned men) to convert the world to Christianity. And *as He had foretold*[4], He destroyed, in that age, the city and nation of the *Jews,* for their wickedness and impenitency: And He has preserved His Church, *according to His true promise;* so that neither the malice of men nor devils hath been able to prevail against it; which undoubtedly sheweth that He hath the power of God.

[4] Luke xxi. 6.

Q. Since then Jesus Christ hath made our peace with God, we are secure from all danger of God's displeasure?

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A. It is our own fault, if we are not: for He hath reconciled us to God: He hath set us an example, *how we ought to walk, and to please God.* He hath promised to enable us by His Spirit to do His will; and if in any thing we fall short of our duty, as we are too apt to do, He will prevail with God for pardon and grace, for all such as continue to deserve them.

Q. But what if men despise these favours and means of salvation?

A. Why then there remaineth nothing *but a fearful looking-for of judgment. For this Jesus shall come again from heaven, to judge both the quick and the dead*[1].

[1] Heb. x. 27.

Q. What is the full meaning of those words?

A. That *God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ*[2]; when we must all appear before His judgment-seat, and every one shall receive a just sentence, *according to what he hath done, whether it be good or bad*[3]. Then the secrets of all hearts shall be disclosed, and the most hidden works of darkness shall come to light; men's consciences shall then be truly awakened, and they shall be forced to see and to confess their crimes, and the justice of that sentence which shall then pass upon all those who have died in their sins unrepented of: *who shall be cast into hell-fire, where there shall be weeping and gnashing of teeth*[4].

[2] Acts xvii. 31.

[3] 2 Cor. v. 10.

[4] Matt. xiii. 42.

While those that were warned to flee from the wrath to come, and brought forth fruits meet for repentance, shall be judged worthy of eternal happiness.

Q. Why is Jesus called *our Lord?*

A. Because He hath *redeemed* us from the power and slavery of Satan[5]. We live under *His protection.* Whatever blessings we enjoy, it is for *His sake.* And it is from *Him,* that all His faithful servants *expect their reward.* And therefore, when we ask any blessing of God, we *thus* conclude our prayers, *Through Jesus Christ our Lord;* acknowledging that we are not worthy to ask or to receive the least favour, but *in* and *through Him.*

[5] 1 Cor. vi. 20.

Q. What will be the fruits of such belief in Christ?

A. Every part is full of comfort and instruction.

You believe in Jesus: Why then you have placed your con-

fidence in one who is *able to save you.* He can forgive your sins: He can give grace, and strength, and perseverance, and, after all, eternal life; for *He is the Son of God.*

You believe that He is the Christ; one sent from God. Then you are sure that the doctrine which He taught is true, and that you ought to submit to it, and be governed by His laws.

You profess He is your Lord, and that *His service is perfect freedom.*

If you are poor, you have a right to the favour of your Lord, as much as the greatest man on earth; and if you are rich, *He is your Lord,* and as much to be honoured by you, as by the poorest.

So that we being all fellow servants, ought not to lord it over one another.

When you call to mind that He was born of a Woman, you are sure that He took our nature upon Him, with all its weaknesses, miseries, and temptations; and therefore will be ready to support, to pity, and to pardon, all that come to God by Him.

You here remember that Jesus Christ suffered for you. You see, then, what an abominable thing sin is, that it required *such a Sacrifice;* and what all they must expect, who shall fall under God's displeasure, for want of a timely repentance.

At the same time, you are sure that your sins cannot be so great, but that the price He has paid will be sufficient, if you repent of your sins, and endeavour to lead a new life.

And now, also, you may depend entirely upon the love of God: *For He that spared not His own Son, but gave Him up for us all, will after that deny us nothing that may be good for us*[1].

[1] Rom. viii. 32.

Since therefore it is in Him only that sinners have hope, you must not forget the love of your Saviour thus dying for you; nor turn your back upon that Holy Sacrament, where His death and mercies are especially remembered.

There you will learn, and be enabled also, *to take up the cross,* whatever affliction God shall lay upon you; to submit yourself to His will and wisdom, with all humility, as your Saviour did; *For the servant must not be above his Lord, nor freed from suffering*[2].

[2] John xv. 20.

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You believe that He died, was buried, and rose the third day from the dead.

Then you are sure that *God can raise the dead;* and therefore we hope, both for ourselves and our friends, that we shall live again: *For them that sleep in Jesus, shall God bring with Him*[1].

[1] 1 Thess. iv. 14.

If God raised Christ from the dead, then are we most sure, that whatever He taught was true; whatever He promised, will be performed; whatever He threatened, will come to pass; otherwise God would not have raised Him from death to life; for that would have been to have deceived His creatures.

He is in heaven, at the right hand of God. Here is our comfort. We know we are sinners; but then, our Redeemer, our Advocate, is in the greatest power and favour in heaven.

He has secured our pardon upon our repentance; He will assist and deliver us from the devil, and our own corrupt hearts; and He will provide a place of happiness for us when we die, *only let our hearts be, where our treasure is, in heaven*[2].

[2] Matt. vi. 21.

You believe that Jesus Christ shall come again to judge the world in righteousness.

And will not this awaken you, and make you seriously to prepare for that great day, by a timely repentance?

Can you think of judgment, and *wrath to come,* and will not this terrify you from following your lusts?

If the secrets of all hearts will then be disclosed, will not you be afraid to harbour such thoughts, such designs, as will not bear the light and judgment of God?

Can you be foolishly merry, the day you have repeated this belief?

Will you hardly forgive your neighbour that has offended you, and will you then hope that God will be ready to forgive you?

Do you believe that we must then give an account for all the favours which God hath given us, and will not this force you to use and improve them to the glory of God, and your own salvation?

And above all consider, that you must then be judged, not as the world judgeth of things, but by the Word of God;

by which, therefore, you must resolve to live, and not according to the foolish opinions and sinful customs of the world.

Lastly, this belief hath comforts as well as terrors; for though we shall indeed be called to a strict account, yet we are sure to be heard with favour, and treated with compassion, if our case will bear it. For He who knows our infirmities, He that died to save us, is to be our Judge.

THE PRAYER.

O Saviour of the world, who by Thy cross and precious blood hast redeemed us; save us, we most humbly beseech Thee. Grant that the belief of these great truths may ever be present in our minds, that we may die from sin, and rise again unto righteousness; that we may with joyful hearts ascend to Thee, and with Thee continually dwell; that we may judge ourselves, and that we may not be condemned when Thou comest to judge the world in righteousness. O Lord, grant that we may expect Thy coming with joy, and find mercy in the great day of recompense. *Amen.*

[*Memoranda.*]

These articles practical.

The incarnation and sufferings of Christ shew the dreadful nature of sin, and that God hates it in the highest degree, since His only Son took our nature, &c.—This shews the love of God.

God has plainly revealed *this*, it is therefore reasonable. It is therefore true, of importance to be believed.

Saviour. As He has made known the only way of salvation—and by virtue of His death has blotted out our sins—paid the price of our redemption—reconciled us to God, &c.

Our Lord. By right of purchase—having redeemed us—having a right to govern us.

Heb. v. 9. He is the author of salvation to all them that obey Him.

A Christian receives Jesus Christ, as his Prophet, Priest, and King.

1. As his Prophet. To be taught by Him—by His Word and by His Spirit—he receives His Gospel as containing infallible truths.

2. As his Priest. Who having [made] by His death a full, sufficient satisfaction for our sins, does now continually plead His merits for our pardon. He therefore flies to Christ as his only Mediator with God; and depends upon His intercession.

As his King. Resolving to be governed by His laws, renouncing the devil and all his maxims, laws, &c. As He is a King He is able to help—to save him.

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Faith, [i. e. trust[n]] in Christ Jesus as the Mediator betwixt God and man, is the foundation of the Christian religion.

I will never despair of mercy, since the Son of the Almighty God is sent to seek and to save me.

If men have no sense of the infinite need they have of a Saviour, of His grace and sacrifice, it is no wonder.

Text. John viii. 24. If ye believe not that I am He, ye shall die in your sins; so that it is not a light thing, that a man's faith is not right.

To know God without the knowledge of Jesus Christ, is to know Him without knowing the way to please, to appease, or to enjoy Him. This is the knowledge of those that call themselves deists, if there are any such who are not atheists[o].

To know God as a Christian is to know Him in Jesus Christ, this will fill the heart with love, gratitude, &c., whereas to know Him as a philosopher will only serve to make us proud.

How do we know that Jesus Christ is God? Answ. Because we are commanded to worship Him, to believe in Him, and to pray to Him. Because He created all things, because He knows all things, and is every where present, and because He is called God in the Scriptures.

The belief of the resurrection, and of a life after death, being of such vast importance, it is of the last advantage to be assured of it by the resurrection of Jesus Christ from the dead.

It is a fundamental prince [principle] and foundation of Christianity. Christ's eternal priesthood—the mission of His Apostles—the establishment of the Church, all rely upon our embracing this truth.

Consider. You believe that there will be a judgment to come, and that such as have done (sic) i. e. that all that ever you have done shall then be laid open, all base purposes and designs, every idle word, every wicked oath, bold blasphemies, profane sayings, outrageous curses, vile slanders, &c., that every wrong done, every violence, every fraud, every cunning, every trick, &c.

That an account must then be given of every talent you have received, or abused, or neglected. Of wealth, learning, &c. And that a most just judgment will follow, &c.

Judgment. He who is to judge us then, sees and judges us now: this we should think of oftener than we do.

This should put Christians upon considering the consequence of sin.

If a man does not fear this, if he does not often think of that day, it is because he has no faith.

And remember that He will judge of our faith by our lives and by our works.

[n] [These words have been inserted in different ink, and apparently long after the rest of the sentence.]

[o] [See Maxims of Piety, Works, i. p. 344.]

SECTION VII.

"I BELIEVE in the Holy Ghost, the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*"

Q. Why do we believe in the *Holy Ghost?*

A. Because it is the Holy Ghost who fits us for heaven [1]; and therefore we are dedicated to Him in baptism, by the command of Christ [2], and are taught to pray, that He may be ever with us [3].

[1] Tit. iii. 5.

[2] Matt. xxviii. 19.

[3] 2 Cor. xiii. 14.

Q. How doth the Holy Ghost fit us for heaven?

A. *By convincing us* of the danger *of sin* [4]; of the necessity and mercy of a Redeemer; and of the possibility of overcoming our enemies.

[4] John xv. 26.

Q. By what means doth the Spirit convince us of the truth of these things?

A. By establishing the prophets and Apostles to make known the will of God, and to confirm by miracles what they said, that men might be assured *their* word *was the word of God.* So that in a very short time, a great part of the world was converted to Christianity, not by worldly force, but by the preaching of the Gospel, and by the power of the Holy Ghost.

By which means He still worketh upon the hearts of such as shall be saved.

Q. Is it not sufficient that we have the Gospel preached unto us?

A. It is not, unless the Holy Ghost enlighten our understanding. *For no man knoweth the things of God, but the Spirit of God* [5]. And therefore *to the natural man, the Gospel is mere foolishness, neither can he know the things that are spoken* [6].

[5] 1 Cor. ii. 11.

[6] 1 Cor. ii. 14.

And even where we do know the truth, and see our duty, we are not able to perform it, until the same Spirit *sanctifieth our hearts;* that is, worketh in us good dispositions, the fear of God, a love of His law, and hearty concern for our souls, by which we are enabled in time to overcome our lust, to follow that which is good, and to prepare for another life.

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Q. What must we do, that the Holy Ghost may thus enlighten our minds, and sanctify our hearts?

A. Jesus Christ has left us this direction and promise: [1] Luke xi. 13. *God will give the Holy Spirit to them that ask Him*[1].

[2] 2 Cor. v. 5. He gave you the *earnest of His Spirit*[2], even before you could ask it; and now, when you know your wants, if you ask, you shall receive; you shall receive such grace as shall be sufficient to direct, to assist, to support and to comfort you, until you come to His everlasting kingdom.

But then you must desire and pray for His gracious fellowship: *you must cleanse yourself from all filthiness of flesh and* [3] 2 Cor. vii. 1. *spirit*[3], and preserve *your body a fit temple for the Holy Ghost* [4] 1 Cor. iii. 16. *to dwell in*[4]; and you must live in obedience to those whom [5] 1 Cor. xii. 28. the *Holy Ghost hath set over you*[5], to teach and to govern you; and then you may be confident He will conduct you safe to heaven.

Q. Is God thus merciful to all that are baptized?

A. God would have all men to be saved, and to come to the [6] 1 Tim. ii. 4. *knowledge of the truth*[6]. But there are very many who perish for want of grace, and yet their destruction is from themselves.

Such are they who neglect the means of grace; *they have* [7] James iv. 2. *not, because they ask not*[7].

Such are they also, who will not use the graces God hath given them; and then, according to His word, *He taketh away* [8] Matt. xxv. 29. *even that which they have*[8].

There are many *who grieve the Holy Spirit,* and force Him to withdraw His gracious assistance, by their consenting to known iniquity, and continuing in it.

[9] Heb. x. 29. And lastly, there are many *who do despite to the Holy Spirit*[9], saying, *Depart from us, for we desire not the knowledge of Thy* [10] Job xxi. 14. *ways*[10].

Q. Of what use will this belief be to us?

A. It will keep you from despair; your corruptions may be great, and to human reason impossible to be overcome; [11] Mark x. 27. *but with God all things are possible*[11].

It will keep you from presumption; you will not expect [12] Phil. ii. 12. God's assistance, without using your own endeavours[12].

Lastly, it will keep you from running into error, while you keep close to that *Word* which He hath inspired, to those

pastors whom He hath sent, and continue in that *Church* which He hath sanctified.

Q. What must we believe concerning the Holy Catholic Church?

A. We believe that Jesus Christ ordained the Apostles, and they their *successors*, to preach the Gospel, to baptize, and to pray for all that were disposed to obey it: and to reprove, correct, or cut off, such as should become a scandal to their holy profession.

Now these governors and pastors, with the people under their charge, are called *the Church*, of which *Christ* is the head.

It is called *holy* upon many accounts; but especially because its great design is to make men holy, and all its members are required to be so.

It is also called *Catholic*, that is, universal, because it is by Christ designed for the salvation of *all nations and people*[1], that will receive and obey the laws of the Gospel.

[1] Mark xvi. 15.

And it is to the governors and pastors of this Church, that Jesus Christ has made this remarkable promise: *Lo, I am with you alway, even unto the end of the world*[2].

[2] Matt. xxviii. 20.

Q. How is Christ with the pastors of His Church?

A. His Holy Spirit is with them, to bless those whom they bless in His name, and to chastise those whom they justly censure.

Q. What is the end of *Church censures?*

A. To bring sinners to repentance, and to preserve the Church *pure and undefiled*, if that may be; at least to hinder the judgments of God from falling upon the whole body, which we shall not have reason to fear, while notorious offenders are called to an account, brought to a sense of their wickedness, or cast out, if they continue obstinate.

Q. May not one hope for pardon from God, without being exposed to shame?

A. Whoever strives to avoid the Church's censures, doth not see the danger of doing so; he doth not consider, that he consults his *own*, more than *God's* honour: that he despiseth the wholesome order of the Church for the conviction of sinners, and depriveth himself of the prayers of the faithful, and the ministry of absolution; and that he may justly expect to hear from God in a way more afflicting.

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Q. What then is the duty of a person who makes himself liable to the censures of the Church?

A. His duty is, humbly to submit to His spiritual governors, as unto Christ; not looking upon *their* censures as a *punishment,* but as a *mercy,* to be called to an account in this world, that he may not be condemned in the next.

To give glory to God, in a *free confession* of his sins, acknowledging that God is able to punish sinners, however they may escape the censures of men.

He is to do this with a true sorrow for his offences, stedfastly purposing to lead a new life; both because God, the searcher of hearts, hateth hypocrisy, and that others, seeing his affliction, may learn, *that it is indeed an evil thing, and bitter, to forsake the Lord*[1].

[1] Jer. ii. 19.

Lastly, his duty is, to desire the pardon and prayers of his fellow Christians, and the Absolution of God's minister, and then to comfort himself with the promise of Christ to His Church: *Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained*[2].

[2] John xx. 23.

Q. What is meant by *The Communion of Saints?*

A. That all true Christians, *called saints,* that is, people *dedicated to God,* are one body, having *one Head, one faith, one hope, one Baptism.* And therefore every true Christian hath an interest in the prayers and charities of the whole Church, and a right to all its privileges. That is, every Christian hath a right to the forgiveness of sins, the love of God, the merits of Christ, the fellowship of the Holy Ghost, and the ministry of the holy angels.

From which we ought to learn, what a very sad condition it is *to be out of this communion,* or to be of the number of them who are *not called saints;* that is, who do not live as becomes the Gospel, all such being without hopes, and without promises.

Q. How hath every Christian a right to *the forgiveness of sins?*

A. Only by the merits and promise of Christ, who hath made our peace with God, upon condition, that *with hearty repentance and true faith we turn unto Him.*

Q. Then the promise of forgiveness is no reason why people should continue in sin, in hopes of pardon.

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A. No more reason, than that a son should be more undutiful, because his father is more kind. *The goodness of God ought to lead men to repentance*[1]; and if it doth not do that, His justice will send them to destruction.

[1] Rom. ii. 4.

Therefore remember, that if you sin wilfully, you run the greatest hazard; you know not whether ever you shall have time or grace to repent, without which there is no forgiveness of sins.

Q. What is the reason why some people, who profess *to believe the forgiveness of sins,* do yet despair of pardon?

A. While any person leads a careless life, he ought to be thus afflicted; and to endeavour to comfort or divert such a person, is to undo him.

But if a man hath been a sober liver, or, having been otherwise, doth truly repent, he hath no reason to despair of mercy; and it is for want of right information, if he doth so. And it is the duty of such a person to go to some discreet and learned minister of God's word, who will satisfy him that God is merciful; He would have all men to be saved; He is faithful to His promises, and maketh even our afflictions useful to us.

That He who hath taught us to pray daily for pardon, will forgive us our trespasses, if we strive daily to mortify our corruptions. And that men may have no reason to despair, God hath given power to His ministers to absolve the penitent; and what *they* do will be approved in heaven[2].

[2] Matt. xvi. 19.

Q. Will there certainly be *a resurrection of the body?*

A. As sure as now we live, we shall rise again: God hath expressly said it[3], and He is able to do it.

[3] John v. 28.

Q. What is the duty of one who believes this?

A. To keep his body in temperance, soberness, and chastity, that it may be a fit temple for the Holy Ghost to dwell in: *That He who raised Christ from the dead, may quicken our mortal body, by the Spirit that dwelleth in us*[4]; and then everlasting life will be a blessing indeed.

[4] Rom. viii. 11.

Q. What is meant by *life everlasting?*

A. That, at the resurrection, our bodies and souls being joined again, we shall then live for ever, either in endless happiness, or endless misery. *For so God hath assured us*[5].

[5] Matt. xxv. 46.

Q. This is a matter of great concern indeed.

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A. But to make you serious, consider, that, at the hour of your death, your condition will be unchangeable: if you have lived a Christian life, you will then be happy for ever; but if you shall have lived carelessly, and die without a timely repentance, you will be miserable to all eternity. And thus it will be with you within a very few years, and whether you think of it or not.

Q. One cannot sure but think of it; and every one that doth so, to be sure hopes to be saved.

A. That is a sad misfortune. Men hope to go to heaven, and yet take no care to fit themselves for it. But remember, that when a careless or an ungodly man *repeats this part of his Creed,* he doth in truth profess that he expects to be *damned.*

Q. Pray what do the Scriptures say will be the condition of such?

[1] Matt. xiii. 42. [2] Rev. xiv. 11.

A. That *they shall be cast into hell fire*[1], without hopes of ever seeing *an end of their miseries*[2], without friend to help them, without any to comfort them.

Q. And what will be the condition of those that go to heaven?

[3] Rev. xxi. 4. [4] 1 Cor. ii. 9.

A. They will have no more sorrow[3], no temptations, no danger of falling, no end of their happiness. But what that happiness will be, *the heart of man cannot conceive*[4].

While you live, you have life and death set before you; but when you die, you have no longer that choice, but life eternal or eternal death will be your portion; which you would do well to think of, and to pray to God that you may make a wise choice.

THE PRAYER.

O God, forasmuch as without Thee we are not able to please Thee; grant that Thy Holy Spirit may in all things direct and rule our hearts. Make us lively members of Thy Church, and partakers of all its blessed privileges; and give us grace that we may never forfeit them by any wilful disobedience to Thy laws, or to those whom Thou hast set over us. Vouchsafe us forgiveness of all our sins before we die,

that through the grave and gate of death, we may pass to a joyful resurrection; and that finally we may come to Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

[*Memoranda.*]

Holy, Catholic, *Apostolic* Church.

We profess our belief of, and resolution to adhere to, the body of Christians, which over the world do retain the faith taught, the discipline settled, the rules appointed by our Lord and His Apostles. That we will maintain charity with them, and communion in all holy offices, and renounce all heretical doctrines, disorderly practices, &c.

That in this Church there is the forgiveness of sins—through the merits of Christ—by Baptism first, and by repentance afterwards.

Catholic Church. The body of which Christ is the Head.—Composed of all people, called by the Spirit to the belief and practice of divine truth.

Let no Christian say, "I cannot break off the evil habits I have gotten;" what, not by the assistance of God's all-powerful Spirit? Our Lord Himself saith, That all things are possible to him that believeth.

If the Holy Spirit appoints the ministers of the Gospel, what a dreadful account have they to make who will presume to seal covenants between God and man without His authority. Let me ask, is this person authorized by the Holy Spirit to teach me?

One Catholic and Apostolic Church: i. e. a Church which has its succession from the Apostles, both in doctrine, and discipline, and orders.

Holy Ghost. 'Tis the Holy Ghost who alone calls men to repentance, and gives them grace and power to perform it.—Men therefore who blaspheme the Holy Ghost, deny the very foundation of faith, and principle of life and salvation. Such persons seldom or never recover out of such a sin.

In vain had God sent His Son into the world to redeem it, had He not sent His Holy Spirit into the world to enable us to receive Him.

How many Christians must give the answer, if they were asked, which was given, Acts xix. 2, "We have not so much as heard," &c. How few know that the Holy Ghost is the principle of a Christian life—that without Him we can do nothing—and that we ought to call upon Him at all times.

Communion of saints. Wherever they be, whether on earth or in paradise, which do make up one body, of which Christ is the Head. Eph. i. 22, 23, and iii. 6, and iv. 15; Col. i. 18, and ii. 19; 1 Cor. x. 16, and xii. 12, &c.; Eph. iii. 14, [15?]

Sin being the transgression of the law of God makes the transgressor liable to punishment. Jesus Christ has by His death freed us from the obligation, and not only so, but has restored us to a state of favour; which was more than the legal expiations (which only freed men from punishment) could do. John iii. 16. Jesus Christ came into the world not only to *pardon* but to *save* sinners, and give them eternal happiness.

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Resurrection of the body. Shall I pollute this body by whoredom and uncleanness—with drunkenness, &c.

Life everlasting. Will you say you believe this, and that you are verily persuaded that one of these two, either eternal happiness, or eternal misery, must be your portion when you die, and yet be indifferent how you live?

SECTION VIII.

Q. "WHAT dost thou chiefly learn in these articles of thy belief?

A. "First[p], I learn to believe in God the Father, who hath made me, and all the world.

"Secondly, in God the Son, who hath redeemed me, and all mankind.

"Thirdly, in God the Holy Ghost[q], who sanctifieth me, and all the elect people of God[r]."

Q. What do we learn from this answer?

A. That there is *one God,* who *never left Himself without witness*[1], but gave evidence of His power, and wisdom, and goodness, to all ages. But unto *us* He hath made Himself known in the Persons of the *Father, Son,* and *Holy Ghost;* as our Creator, Redeemer, and Sanctifier: by which we come more perfectly to know *the manner of our redemption.*

[1] Acts xiv. 17.

That *God the Father* had compassion for His sinful creatures, which greatly stood in need of His mercy, and sent His only Son to redeem us.

That *God the Son* took our nature upon Him; made known His Father's will; set us an example *how we ought to walk and to please God;* became a sacrifice for us; by which sacrifice *we have redemption through His blood, even the forgiveness of our sins*[2]; for confirmation of which, He rose again from the dead, and sent the Holy Ghost to prepare us for that happiness which He had purchased for us.

[2] Eph. i. 7.

[p] ["Grant that my belief of these things may never fail me, in my whole life, or at the hour of death."]

[q] ["God the Holy Ghost. 'Tis to believe in Him as the principle of all our good actions, without whose assistance we can do nothing that is good, and therefore to be prayed to at all times."]

[r] ["*Sanctifyes* us. By consecrating us to God, making us members of His Son, and temples of the Holy Ghost."]

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That *God the Holy Ghost* taketh under His care all such as believe in Jesus Christ, *and sanctifieth them;* that is, He enlightens their understandings, and by degrees changes their affections, so that they come to have new thoughts, new hopes, new desires, till at last they become *new creatures,* and such as God in mercy will receive into His heavenly kingdom.

Now, *without faith,* that is, without believing the Gospel, which containeth these truths, we cannot serve God, nor hope for pardon and salvation from Him.

But if we believe the Gospel, this faith becometh a powerful means to make us good, if either the *greatest promises,* or the most *dreadful threatenings,* can work upon us.

Q. What are the promises you mean?

A. A full and free pardon of all our sins, if *with hearty repentance and true faith* we turn unto God.

A full assurance, that God will require of us no more than He will enable us to perform.

And lastly, a sure promise of eternal happiness, if we but do our best to serve God.

Q. These are very comfortable truths; I pray God they may never be lost upon us. But what are the *severe threatenings* you spoke of?

A. They that will not retain God in their knowledge, He will give up to a mind void of judgment[1].

[1] Rom. i. 28.

Being thus given up, they will fall into such courses as must bring them to destruction.

Which destruction will be most terrible. *They shall be turned into hell, where the worm dieth not, and where the fire shall not be quenched.*

Q. How doth the belief of these things become a means to make us good?

A. By making us serious and thoughtful, which *they* must needs be, who often think of these matters.

By being ever present with us, and setting life and death eternal before our eyes; *convincing* us, that it is our wisdom *to forsake the pleasures of sin, which are but for a season:* and that it is reasonable to do what God hath commanded, if we expect to obtain what He hath promised for our encouragement.

And when we are thus *disposed for eternal life,* God the

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Father becomes *reconciled to us*[1]; God the Son becomes our *Advocate;* God the Holy Ghost becomes our *Guide and Comforter.*

[1] Rom. v. 1.

Q. What is the reason why all who know this do not presently become obedient servants to God?

Causes of unbelief.]

A. Because many are careless, and never mind their souls; many are obstinate, and will not think of these things; many are wholly taken up with the cares or the pleasures of this world, and cannot look towards a better; and many are wicked, and dare not think of a life to come.

Now, where it is thus with men, all the promises of the Gospel will not move them, nor the terrors of the Lord frighten them into obedience.

Q. Is it not sufficient to *live well,* though one should not believe these things?

A. You may as well hope to live without food, as to live well without faith.

We have many grievous sins to be pardoned, the pardon of which none but the Son of God can procure for us.

We have ungovernable appetites to struggle with, which nothing but the fear of God can keep under.

We have the temptations of a naughty world, and of an evil Spirit to resist, which nothing but the Spirit of God can enable us to oppose.

To God therefore we must go for help, which we cannot do, *unless we heartily believe these articles of our Christian faith.*

Q. Are these the only necessary truths to be believed?

A. These are the most necessary; and the knowledge and belief of these will help you to profit by the whole Word of God, by which your faith will every day be strengthened.

Q. I pray you shew me how?

A. When you read in the Holy Scriptures of God's judgments upon sinners; of the whole world destroyed by a flood; of cities overturned; of nations carried captive; of famines, wars, and pestilence: in all these you will see and learn to fear the *Almighty power of God,* and that it is our wisdom not to provoke Him.

When you see favours promised and performed to good men and their posterity, you have so many examples of *God's*

faithfulness: and when you know that all men have a right to His kindness, who strive to deserve them, you will serve Him with cheerfulness. SECT. VIII.

When you see the wickedness of men brought upon their own heads, and wicked devices brought to nought, you will be confirmed in this faith, *that all things are naked and open unto the eyes of Him with whom we have to do*[1]. [1]Heb.iv.13.

When you find things brought to pass many hundred years after they were foretold, you will admire *the Providence of God,* and be satisfied that He orders all things for the best.

But above all, the Gospel will convince you, that *you have not believed in vain.*

The *miracles* of Jesus, both many and great, will force you to believe His doctrine.

His *doctrine* will appear every way worthy of God; *His example* will make you in love with your duty; and *His sufferings* will convince you, that it is no misfortune to suffer, when that is the way to eternal glory.

There you will see *His care for His Church,* in commanding His ministers to feed His flock; and you will learn to know the *value of your soul,* and the great misfortune of losing it, when you see Jesus Christ, His apostles and servants, so much concerned to save us.

And lastly, you will learn to value the Word of God, which is the *foundation of that faith* by which you hope to be saved.

Q. Are there any other benefits of this faith?

A. Yes. It is by this faith that we are able to suffer afflictions without murmuring; to know we are sinners, without despair; to think of death, without trembling.

And it is because we profess to believe in God, that we ourselves are believed and trusted by men.

Q. But how must we possess our hearts with such a lively faith?

A. Consider that faith is the gift of God, and must be obtained by using proper means.

Therefore, if you resolve to forsake every evil way, hearken to the Word of God, cast yourself upon His mercy, pray to Him for help, and purpose to be governed by His laws, your faith will increase daily, *you will go from strength to strength,*

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and be able to do all things which will make you acceptable to God. Only remember,

That you must never depend upon God's mercies and promises, unless you do what He hath commanded.

That what God hath threatened will come to pass, whether you believe it or not.

That His holy Word is true, and That, by which we must be judged at the last day, how much soever it is neglected.

Therefore, earnestly pray to God, that He may not suffer your heart to be hardened; but that you may ever believe His promises, and stand in awe of His judgments.

THE PRAYER.

We believe; Lord, increase our faith, and give us grace, that with an holy life we may adorn the religion we profess. Keep us stedfast in this faith, into which we are baptized, that no errors may separate us from Thee, but that Thy love, O merciful God; Thy grace, O blessed Jesus; Thy fellowship, O Holy Ghost, may defend and comfort us in all dangers and adversities, until we attain the end of our faith, even the salvation of our souls. *Amen.*

[*Memoranda.*]

The sum of the Creed.

I believe that all these things which Christ has made known to us in the Gospel are most true and certain. And that my eternal salvation depends upon knowing, in being fully persuaded of them, and in confessing them openly. Most Christians not being able to excuse their way of living, they endeavour not to understand, not to think of the faith they profess. 'Tis for this reason that I have set before you, after a plain manner, what it is you profess to believe, that you may be startled when you see how different you live from what you believe.

Miserable are they who have no hopes but that their very Creed may not be true.

Never value yourself for being a Christian unless your life be answerable.

Life everlasting.—What a discovery, what a train of horror, will faith in this discover to us.

What shall we say of those unhappy people who hate and are afraid to repeat this Creed?

Do they imagine that their unbelief will make void the truths of the Gospel?

The reason of this is plain. The Creed puts them in mind of an Almighty and just God, whose laws they have broken, and resolve to break —of a God who sees all their ways—of a God whose mercy in sending His only Son to save them they have despised—who has appointed a day in which He will judge the world in righteousness. Because it upbraids them with the highest ingratitude—despising all the means of salvation. Because it puts them in mind of a life, an everlasting state after death—when they that have done good shall go, &c.

And now you see the reason why we repeat this Creed so often in our public service of the Church. That is, that our faith and trust in God may increase daily, and that our faith may have its saving effects in our lives.

Faith does not say, "Are these things agreeable to human reason, I cannot comprehend them."—But faith saith, "God hath made these things known to us, therefore I believe them upon His Word.—For what He saith must be true, what He has promised must come to pass, what He hath said He can perform."

Let us put these questions to ourselves, and have a direct answer from our own hearts. Is my life answerable to my faith? Does my faith purify my heart? Does it produce obedience to the commands of God? Does my faith make me sensible of my sin and misery? Does it make me seek for a deliverer?

If I perish eternally, what signifies it whether I perish as a Christian, or as an infidel?

Few people deny their Creed, too many live as if it were not true.

SECTION IX.

THE TEN COMMANDMENTS.

Q. "You said, that your godfathers and godmothers did promise for you that you should keep God's commandments. Tell me how many there be.

A. "Ten.

Q. "Which be they?

A. "The same which God spake in the twentieth chapter of *Exodus,* saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage."

Q. Why did they promise for me that I should keep God's commandments?

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A. Because you cannot possibly go to heaven, if you do not keep them; *If thou wilt enter into life, keep the command-*
[1] Matt. xix. 17. *ments*[1]. For by these we shall be judged at the last day.

That they belong to us as well as unto the people of *Israel,* we may be sure, because Christ hath confirmed and explained
[2] Matt. v. them in the Gospel[2]. He is the Lord *our* God as well as *theirs.* He brought *them* out of the house of bondage; and *He brought us from darkness to light, and from the power of*
[3] Acts xxvi. 18. *Satan unto God*[3].

Q. Why do the commandments begin with these words, *I am the LORD thy God?*

A. That we may prepare our hearts to receive His commandments with the greatest concern and reverence.

When the *Lord of heaven and earth,* of life and death, speaks, sure His creatures will hear and obey, *for conscience sake;* that is, because God commands them.

Q. But can we keep the commands of God?

A. We can do our best, and it is our great happiness, that God for Christ's sake will accept of that instead of a perfect obedience.

I. "Thou shalt have none other gods but Me."

Q. What is the meaning of this commandment?

A. You are hereby forbidden to think any creature so
[4] Matt. x. 28. *great*[4] as to be feared more than God; or any thing so *good,* as to be more worthy of your love.

You are forbidden to depend upon yourself, upon your own labour and care, for prosperity; upon your friends for security; upon your wealth for happiness: for these are blessings *only* when God is pleased to make them so.

You are hereby forbidden to give heed to *superstitious observations and charms,* for procuring of *good* or for preventing *evil;* for this is to forsake that God without whose leave and direction neither good nor evil can befal any of His creatures. *Go and cry unto the gods which ye have chosen; let them de-*
[5] Judg. x. 14. *liver you in the time of your tribulation*[5].

Lastly, you are by this command forbidden to *murmur* at God's dealings with yourself or others, for He is Lord of all. You are forbidden *to help yourself by unjust ways,* for this is to do it without God's leave. Or to take the glory of good success to yourself, for this belongs to God only.

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Q. What is *commanded* in this law?

A. You are hereby commanded to live as in the sight of God; firmly to believe what He hath made known in His holy Word; to pray for His blessing upon every thing you undertake; and to give Him thanks for all His favours.

You are likewise commanded openly to own Him as your God, by going constantly to His house, the Church; where He is publicly honoured as the great Lord and Benefactor of the world.

Lastly, you are hereby commanded to respect every thing that is His; His *day*, His *Word*, His *house*, His *ministers*. And to do all this with the heart as well as with the body; for whatever you speak or think is known to Him.

II. "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me; and shew mercy unto thousands in them that love Me, and keep My commandments."

Q. What is the meaning of this commandment?

A. All that believe in the true God are hereby *forbidden* to worship Him by an image or picture, because God is jealous of His honour; and though people may pretend not to worship the image, yet if they worship *before* it, they shall be severely punished; for that is in truth forbid by this command.

Q. Doth this command concern *us*, who have none of this practice?

A. It concerns you upon many accounts:

1. To make you thankful to God, who, by His providence, and not by His judgments, hath cured us of this *vile custom*.

2. You may from hence learn how necessary it is to keep close to the Word of God, who best knows our infirmities, and hath therefore forbidden all use of images in His service; which some neglecting, brought them into churches upon pretence of instructing the ignorant; a way which neither Christ

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nor His Apostles thought fit to appoint; and now they are abused *even unto idolatry.*

3. Lastly, this command will direct you how to behave yourself in the presence and worship of God.

Q. I pray shew me how it doth so?

A. You must not bow before an image, because such humble respect belongs to God *only:* which respect therefore you must shew when you worship *Him;* for *so good men have ever done*[1]; and to do otherwise, is to affront God to His face, and is a sin not sufficiently thought on.

[1] Gen. xxiv. 26; Exod. xxxiv. 8; Acts xx. 36.

Q. How doth the greatness of this sin appear?

A. If you were forced into a place where people were worshipping an idol, you would sit, or by some way shew that you despised it. Therefore, if you sit or sleep in God's house, when others are praying to Him, will it not be judged that you despise that God to whom they pray?

Q. How must we behave ourselves in *God's house and presence?*

A. Consider seriously, *that you go to church* to do honour to God, and to ask such things as you cannot want without being miserable.

Therefore your behaviour must be such as may be apt to procure, in yourself and others, a great regard for God, and an humble opinion of yourselves.

When you ask God's pardon and blessing, you must do it *upon your knees;* and you must *stand up* to praise Him for His works and favours.

You must carefully attend to what is *read* to you, for it is *the Word of God,* without which you cannot be saved.

And then you will return home with God's blessing.

Q. Doth this command afford any further instruction?

A. Yes: it shews us, that the piety of parents shall be remembered for the good of their children to many generations.

That the best portion children can receive from their parents is God's blessing.

And that such parents as are not careful to love God, and to keep His commandments, do leave certain calamities to their posterity.

III. "Thou shalt not take the name of the Lord thy God

in vain: for the Lord will not hold him guiltless that taketh His name in vain[8]." SECT. IX.

Q. When do men take the name of God in vain?

A. When they use it to any *idle or wicked purpose whatever:* as when they speak of God, or of His word or worship, after a jesting way.

When they pray to God, or call upon Him, without minding what they say.

When they swear falsely, or in common discourse. And when they use the name of God or His word *in charms,* or *in curses,* or in *making vows* about trifles.

Q. What is the meaning of that expression, *The Lord will not hold him guiltless?*

A. The meaning is, that this sin shall certainly be punished, and more than words can express; however common it is, and little regarded.

Q. Is it a sin to swear by any other oath?

A. Our blessed Saviour[1] expressly forbids all swearing in common discourse, let the oaths seem ever so innocent. [1]Matt. v. 34.

Q. What are the oaths you mean?

A. To swear by one's *faith,* by one's *life,* by *the heavens,* by *the Virgin Mary,* and the like; a custom which is very sinful, and which will expose you to the wrath of God.

Q. Must a person swear, when he is called *by the magistrate* to do so?

A. Yes: it is then his duty to do so, *because it is to put an end to strife*[2], which is well pleasing to God. [2]Heb. vi. 16.

Q. What is the duty of one who shall be *sworn on a jury?*

A. His duty is to lay aside all prejudice; honestly to endeavour to find out the truth, without so much as wishing to find things otherwise than indeed they are. Never to be led by other people's persuasions, but to make such a return as he believes in his conscience to be true.

Q. What is a person's duty who is *sworn to give evidence?*

A. His duty is to consider seriously what he is going to say, that he may speak the truth to the best of his knowledge; neither concealing any part, nor adding to it. Re-

[8] ["As certainly as He is a God of knowledge, truth, and justice, He will as certainly punish every breach of this law; one of the most terrible sentences in Scripture; comprehending all the plagues and punishments which God shall think fit to impose on such as," &c.]

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membering that God sees the secrets of all hearts, and that *a curse shall enter into his house, if he swear falsely*[1].

[1] Zech. v. 4.

From whence you also see the great sin of those *who tamper with men upon their oath.*

Q. What are we commanded in this law?

A. To speak of God, and of religious matters, *after such a serious manner,* that people may learn to have reverent thoughts of Him and His service.

IV. "Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

Q. How far doth this command concern us Christians?

A. We are hereby bound to keep *one day in seven* holy; and because Jesus Christ rose from the dead on the first day of the week, and on the same day sent down the Holy Ghost to guide His Church unto the world's end; the Apostles, therefore, set apart that day, calling it *the Lord's Day*[2], and the Church hath ever since observed it, according to the true meaning of this command.

[2] Rev. i. 10.

Q. Why are we bid in an especial manner to keep this law?

A. Because if this should be forgotten, all religion would soon be forgotten with it; and the very knowledge of the true God, as it is in many nations, would be lost among us, were there not days set apart, and persons appointed, to bring it to our *remembrance.*

Q. How hath *God blessed this day above the rest?*

A. Having sanctified, that is, separated it from the common business of life, He hath promised an especial blessing to all such as keep it holy; *and Jesus Christ hath renewed that promise*[3].

[3] Matt. vi. 33.

Q. How must we keep it holy, that we may obtain this blessing?

A. We must lay aside all such business, cares, and plea-

sures, as may any way unfit us for the service of God, to which the day is devoted; and, leaving all our worldly concerns, for that time, in His hands, who is able to make us amends for the want of our own and servants' labour, we must go to the place of public worship, and give honour to God, by confessing our unworthiness, that we are *sinful, needy, helpless* creatures; by acknowledging His power and goodness, giving Him thanks for His blessings, and praying Him to continue them to us.

Q. Are all bound to observe *this day?*

A. Yes; all that can be spared from the necessary business of the family.

Children, that they may learn their duty, and from their infancy to fear God.

Servants, that they may not forget that they have a *Master in heaven.*

And the *very beasts* are to rest, unless necessity require it to be otherwise, that the whole creation may rejoice in the mercies of God.

Q. Why is it said, *Six days shalt thou labour?*

A. To put us in mind, that it is God who gives us all our time.

That we are fallen from a state of happiness, and must labour for our daily bread.

Lastly, that it is purely by God's permission, that we prosper in our daily labours: that therefore we ought to serve Him truly all our days.

Q. How is the Lord's day profaned?

A. By neglecting to go to church when we can do it; by *idleness;* by *unnecessary business, journeys,* and *visits;* by *vain sports,* unbecoming the seriousness of the day, and of Christianity.

Q. Must we observe other days, besides the Lord's day?

A. Yes; the feasts of the Church, which are also set apart by authority, to keep up the remembrance of God's mercies to us.

Q. What is our duty on such days?

A. To go to the public place of worship, to *thank* God for His favours to His Church, and particularly for that we then remember;

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To let our servants have leisure and innocent diversions, that they may cheerfully serve *both their Masters*[t].

However, where necessity requires, both the servant should be willing, and the master should not scruple, on such days, *to do what is rĕally needful.*

Q. May we not observe *fortunate* and *cross days?*

A. By no means. It is a great sin to do so, and *expressly forbidden by God*[1], and reckoned as a sort of *witchcraft;* and with good reason; for by this superstition, God, the author of all good, is forgotten to be feared, praised, and trusted in.

[1] Deut. xviii. 10.

THE PRAYER.

O God, who alone art worthy of our love, give us grace that we may never forget Thee, nor Thy glorious perfections; but that we may serve Thee according to Thy Word, in sincerity and godly fear; that we may never mention Thy sacred Name without reverence; that we may perform the vows that are upon us; that we may not spend Thy holy days in vanity and idleness, nor in a customary attendance at Thy house only, but that we may serve Thee with our hearts, as well as with our bodies, through Jesus Christ our Lord. *Amen.*

[*Memoranda.*]

Remember that thou keep holy, &c.

We should soon forget our Creator, as the people before the flood did, by neglecting to own God every seventh day, as He commanded, and brought upon themselves a dreadful destruction.

And we should soon be in the case of the heathen world at present, if we should not meet to hear what Jesus Christ hath done for us.

Worldly business would soon blot out of our minds the thoughts of the world to come.

The Lord's day is the very support of Christianity, and of the very face of religion amongst men.

Notwithstanding the duties of the Lord's day, people, God knows, make a shift to be very ignorant of their duty to God and man: what would they be if the day were neglected?

Let our people be persuaded to make a conscience of observing the Lord's day as ever they hope for God's blessing upon themselves, &c.

To keep holy, &c., is to forbear, abstain from all business of common

[t] ["May more cheerfully serve their master on earth and in heaven."]

life, that shall any way hinder the worshipping of God in public; such as may be done before, or put off till after that day. That the whole mind and soul, being disentangled from worldly business, may attend upon God, &c. If we consider how backward we are to learn our duty,—how ready to forget it, how loath to put it in practice, 'tis necessary that we should be often put in mind, stirred up, &c.

As the sabbath was a standing memorial of the world made, so is the Lord's day a monument of the world regenerated, restored, renewed. Both pleasure and profit must give place to the business of this day. We must not do our own work, whether of pleasure or profit.

Labours relating to the service of God, as travailing (sic) to hear or perform divine service, more miles than a sabbath-day's journey, are not forbidden.

It has a charitable regard to servant and beast.

To servants, as a dutiful acknowledgment to God, in that He hath freed me from the slavery of a servant. To beasts, in that He hath given us such useful creatures to ease us in some measure of the burthen laid upon us, In the sweat of thy face, &c.

Reverently to hear, carefully to consider, and to lay up what we learn—that we may practise it in our lives.

God saw it necessary that one day in seven should be set apart, that men might not forget their Maker.

Duties. To acknowledge God's glorious work of the creation, and His infinite power, wisdom and goodness, manifested in the preservation of all things that He hath made.

God hath sanctified it as a day when He will bestow His blessings more bountifully upon the worthy observers of it.

The sabbath was made for man, saith our Lord: that is for man's advantage.

The great Judge Hale's observation was, that he found God blessed him remarkably upon his conscientious observation, &c.

We preserve a thankful remembrance of the three greatest blessings—our creation and preservation; 2. Our redemption by Jesus Christ; and the sending down of the Holy Ghost to teach, sanctify and govern us all our days.

SECTION X.

V. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Q. What are the duties contained in this command?

A. The duty of children to their parents, of servants to

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their masters, of people to their governors, of all Christians to their spiritual pastors, and of all men to their betters.

Q. Why is the duty of children to their parents only mentioned?

A. Because that is a duty first learned, and best understood; children very naturally love their parents, and are generally kept in subjection by them: and, therefore, when they are commanded *so to honour* others, as they do their parents, they easily know what that meaneth. And being well instructed to honour their parents, they will more readily pay the duties owing to all their betters.

Q. How must I *honour* my father and mother?

A. You must in all lawful things cheerfully submit to them, be careful not to grieve them by stubborn and evil courses; you must shew them all due respect, and thankfully acknowledge their kindness to you; bear with their infirmities, hide their failings, supply their wants, and pray for their present and everlasting happiness; which if you do, in obedience to this command of God, you may expect to live to be a happy parent yourself.

Q. What would then be *my duty?*

A. The duty of parents is, to bring up their children in obedience, and in the fear of God; to take care that they be instructed in true religion; to provide for them, but not by unrighteous ways; to correct them when they say or do any wicked thing; to be examples to them of piety, sobriety, and diligence; and lastly, to bless and to pray for them. All which you will be more careful to do, if you consider what a dreadful thing it will be, should your children be for ever miserable through your negligence.

Q. What if it should be my lot to be a *servant?*

A. The duty of servants is, to be *obedient* to their masters, *diligent* in their business, *not with eye-service as men-pleasers;* to be as *careful* of their masters' goods as if they were their own, neither wasting them, nor suffering others to do so. To be no *tale-bearers;* but above all to be *honest,* not only for conscience, but for credit's sake; *deceit and pilfering* being abominable qualities, never forgotten by others, and very hardly left off by those that give way to them. And lastly, he must remember that he hath *a Master in heaven,*

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to whom he oweth service, and from whom he may expect the reward of a faithful servant.

And for the comfort of servants, the same Lord of all men, who commands *them* to be *faithful*, commands their *masters* to be *just and kind*, and *careful* of *them;* to give them what is right; to use them like fellow Christians, taking care of them in their sickness, allowing them time to serve God, and setting them an example of doing so; ever remembering, that there is no respect of persons with God, *who putteth down one and setteth up another.*

Q. What is our duty towards them *that have the rule over us?*

A. Your duty is, to obey them, *not only for fear of punishment, but for conscience sake*[1]. Not to speak evil of them, but to shew them all becoming respect, and to pray that God may bless them, and make them instruments of great good to us all.

[1] Rom. xiii. 5; 2 Pet. ii. 10.

For men in authority, fearing God, are a mighty blessing; *their duty* being to keep the people in peace and quietness; to defend the persons and rights of honest men; to punish the unruly; to advise them that have no counsellors; and in all things to promote the glory of God, and the welfare of all below them.

Q. What is the duty of people to their pastors?

A. To respect them[2] for their Master's sake, and for their work's sake; remembering the words of Christ to His ministers, *He that despiseth you, despiseth Me*[3]. Therefore, your duty is, to hearken to their instruction; *to pay them their due without fraud or grudging*[4], that God may bless both their labours and *yours.*

[2] 1 Thess. v. 13.

[3] Luke x. 16.

[4] Deut. xxvi. 12.

For it is *their business and duty* to study all ways of teaching you *how you should walk and please God;* to reprove you when you do amiss; to pray that you may do well; to bless you in God's name; and to be wholesome examples in *word* and *deed;* and they have much to answer for if they are not such.

Q. Whom else must I honour?

A. All that are your betters, by reason of their greater age, their learning, their estates, or places; to whom therefore you must shew a just regard.

And it is their duty not to be *high-minded,* but to be grave,

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not dishonouring themselves; courteous, easy to be spoken to, and ready to help, where they can do it.

Q. What is the meaning of the promise which God hath made to such as keep this command?

A. That God will bless them in the way they shall go, which will be a means of prolonging their lives: on the contrary, *he that despiseth his father and mother, the raven shall pick out his eyes*[1]; that is, he shall act foolishly, as if he were *indeed blind*[u].

[1] Prov. xxx. 17.

VI. "Thou shalt do no murder."

Q. What is here forbidden?

A. You are hereby forbidden to do violence to any man, by *word* or *deed;* to wish any man's death; to be glad at misfortunes; and particularly, you are forbidden, that which is the occasion of all these sins, *To bear malice or hatred in your heart:* for if you do so, you will be apt to provoke others to mischief, you will be apt to do it yourself, and therefore St. John saith, *Whosoever hateth his brother is a murderer*[2].

[2] 1 John iii. 15.

Q. Is any thing else hereby forbidden?

A. Yes: you are forbidden every thing which may make your own or other men's lives uneasy or unsafe: entertaining of prejudice, provoking language, and taking away men's good name; for a man may be murdered by words, and his heart broken by ill-usage.

You are also hereby forbid all intemperance, by which you destroy your own, and help to ruin other men's lives.

All which are grievous sins, and a dreadful vengeance will follow those that send men out of the world sooner than God and nature designed.

Q. What is the duty required in this commandment?

A. It is your duty, as far as in you lieth[3], to live peaceably with all men; to avoid the company of *contentious people*[4]; *to deliver the oppressed*[5], and to be merciful to such as are in misery; to *forbear and forgive one another*[6], and be well pleased with the welfare of all men.

[3] Rom. xii. 18.
[4] Prov. xxii. 24.
[5] Jer. xxi. 12.
[6] Eph. iv. 32.

VII. "Thou shalt not commit adultery."

Q. What are the sins here forbidden[v]?

[u] [See a different turn given to this text in the "Instruction for Indians," Dialogue XIV.]

[v] ["To believe that adulterers and fornicators only break this law, is to understand very little the meaning and holiness of the divine law. To be true to one another without marriage, is to be only in whoring" (sic.)]

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A. All manner of uncleanness, and all such things as are apt to lead men into vices not fit to be named. All *drunkenness,* and *gluttony,* and *eager contriving for the belly; a slothful life; wanton words* and *actions; filthy books* and *songs;* all which are a great offence to God, and by no means fit for one who expects to live with saints and angels in heaven.

Q. Many people do not look upon these sins to be so great and dangerous as you speak of.

A. That is because *they do not believe the Word of God,* which declares, that *whoremongers and adulterers* God will judge[1]. And what that judgment shall be, you find, Rev. xxi. 8. *They shall be cast into the lake which burneth with fire and brimstone.*

[1] Heb. xiii. 4.

Q. What then is my duty, that I may escape that dreadful sentence?

A. Your duty is to be temperate, *to bring your body into subjection*[2] to your spirit; and, if you cannot contain, to use that *honourable remedy*[3], which God hath provided to keep you innocent. Ever remembering that *whoredom takes away the heart*[4]; that is, it makes men regardless of what must come hereafter; so that they very often see not their danger, until they feel it without remedy.

[2] 1 Cor. ix. 27.
[3] Heb. xiii. 4.
[4] Hos. iv. 11.

Q. What is the duty of married persons?

A. To live peaceably together: remembering that marriage was ordained of God, for the mutual help and comfort which the one ought to have of the other. And therefore they both of them have vowed before God, *The husband, to love, to comfort, to honour, and to keep his wife:—the wife, to obey, to serve, to love, and to honour her husband, as long as they both shall live.*

Which vows are as sacred as can be made, and are *here* set down, that they may be often thought on by married persons; which would be a means of making that state of life the happiest that can be on earth.

VIII. "Thou shalt not steal."

Q. How is this command transgressed?

A. Not only *by theft,* which is a base vice and openly abhorred; but by oppression, deceit, withholding of dues, concealing of found goods, defrauding the public, wearying men out of their rights, or impairing their estates by vexatious

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law suits, by *power, interest, bribery, or craft;* which are crimes too often committed by those who never expect to be punished for the breach of this command; and *yet God is* most surely *the avenger of all such*[1].

[1] 1 Thess. iv. 6.

Q. What is required of us that we may keep this law?

A. It is your duty to be diligent in your calling, that you may be able to live without taking unlawful ways.—*To be a good husband of what God hath given you,* lest, having squandered it, you be tempted to live by deceit.—*To be contented with your condition;* believing that *better is a little with righteousness, than great revenues without right*[2].—Lastly, *to depend upon God's providence, which takes care of all creatures;* and will certainly reward the honest poor man, who chooses to beg, if he cannot labour, rather than steal.

[2] Prov. xvi. 8.

Q. What is the duty of one who is sensible of his sin, and sorry that he hath broken this law?

A. He must confess his sin unto God, and if he can possibly do it, *he must make amends to the persons he hath wronged*[3], without which he must not expect forgiveness from God.

[3] Lev. vi. 2-5; Ezek. xxxiii. 15.

And this is that which makes this sin so very hard to be repented of; because through shame or stubbornness, people will not make *restitution* of what they have got by fraud or violence; and yet they hope to be saved; *But this is the hope of hypocrites, which shall perish*[4].

[4] Job viii. 13.

IX. "Thou shalt not bear false witness against thy neighbour[x]."

Q. Is any more here forbidden than the being a false witness?

A. Yes: You are hereby forbidden to say any thing of other men, which may hurt them, unless it be with an honest design, to bring them to repentance, or to hinder them from doing greater mischiefs to others.

Therefore, to invent stories, to add to them, and to set them abroad; to encourage tale-bearers; to give men ill names; to publish their infirmities; to make their faults worse than they are; are all condemned by this law, and

[x] ["He that requires an oath upon any trifling occasion dishonours the name of God, making it subservient to mammon, uncharitably distrusts his neighbour's sincerity—lays a stumbling-block in his way." This note seems to relate to the third commandment.]

other scriptures, *as the very work of the devil*[1]; as the destruction of all good neighbourhood and Christian charity.

[1] John viii. 44.

Q. From whence doth this sin proceed?

A. Sometimes from a base disposition: there are people who love mischief, and are pleased, the more of it there is in the world. Sometimes from a busy temper; from pride; from evil designs; and sometimes people do it for diversion.

But from whence soever it proceeds, it is a sign of an impudent mind, to speak ill of others, as if such men had *no faults of their own:* to jest with a man's good name, *which is more valuable than his estate*[2]; to set friends at variance, and to disturb their good neighbourhood. And therefore revilers are reckoned amongst *those that must not go to heaven*[3].

[2] Prov. xxii. 1.

[3] 1 Cor. vi. 10.

Q. What is required of us by this law?

A. It is your duty to speak the truth at all times, *when it is fit,* as well as when you are upon your oath; to be tender of men's reputation; to be disposed to hear and believe, and to speak the best; not to take pleasure in foolish or wicked stories. And we shall observe these rules the better, if we consider *what a sore grief it is to ourselves to be abused by a wicked tongue.*

X. "Thou shalt not covet thy neighbour's house: thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his[y]."

Q. What is the meaning of this command?

A. You are hereby forbidden to *covet,* that is, *to set your heart upon,* that which is another man's, lest you be tempted to take unlawful ways of getting it into your possession; as *Ahab* did, who having *set his heart* upon his neighbour's estate[4], when he could not have it for his money, the devil helped him to get it another way, which cost him his life, and the ruin of his family.

[4] 1 Kings xxi.

Q. But may not a man desire to buy what is another's?

A. Yes, no doubt of it, provided the other can lawfully dispose of it, and that you suppose he is willing to do so: but if he is not willing, then to continue to desire it, is a sin against this law of God.

Q. What doth this law require?

[y] ["It is so far from being an act of severity, that it is an act of the greatest kindness in God, to lay a restraint upon the very thoughts of the heart."]

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A. That you *keep your heart with all diligence*[1], because *out of it proceedeth all manner of wickedness*[2].

That you resist the very beginnings of sin, which, if let alone, *will bring forth death*[3].

That you *be contented* with your own lot, as that which is appointed you by a wise and good God.

Lastly, that you set God always before you, who seeth the very secrets of your heart, and will punish all its sinful lusts.

[1] Prov. iv. 23.
[2] Matt. xv. 19.
[3] James i. 15.

THE PRAYER.

Open our eyes, O Lord, that we may see that Thy law is holy, just, and good, and that we may keep it with our whole heart; that we may love and honour all those whom Thy providence hath made our betters; that we may do violence to no man; that we may abhor all unchaste desires, words, and actions; all deceit and oppression; all the evils of a lying tongue: all covetous desires, and beginnings of lust.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we most humbly beseech Thee. *Amen.*

SECTION XI.

Q. "What dost thou chiefly learn by these Commandments?

A. "I learn two things: my duty towards God, and my duty towards my neighbour."

Q. How are the commandments divided?

A. The first four make the *First Table,* and teach us *our duty to God:* the six last, or the *Second Table,* do contain *the duty we owe to our neighbour.*

Q. "What is thy duty towards God?

A. "My duty towards God is to believe in Him, to fear Him[z], to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to

[z] ["*To fear God,* i. e. to fear to offend Him, or to break His commands. To love God, i. e. to desire and strive to do what I know or believe will please God."]

give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name, and His Word, and to serve Him truly all the days of my life."

Q. Is a Christian's duty hard to be understood?

A. By no means; religion being the business of all men; *a plain man,* if he is well disposed, may know his duty, and be able to perform it, as well as the greatest scholar.

Q. This is a comfortable truth; I pray make me sensible of it.

A. Do you not see that all necessary knowledge lieth in a very narrow compass? Your duty to God, and to your neighbour, is contained in a few words, very easy to be understood and remembered, where people truly believe in God, and heartily desire to be saved.

Q. Then I trust I shall not perish, for I do believe in God, and I heartily wish to be saved.

A. You must not be deceived in a matter of so great moment. It may be, you *do not believe in, nor fear, nor love God with all your heart,* though you are persuaded you do.

Q. I beg I may see my error, if I am in one.

A. Do you live in any known sin? If you do so, you may be sure *you do not fear Him, who hath power to destroy both body and soul in hell.*

It may be, you think *you love God above all things;* but if you are not concerned to keep His laws, and angry with yourself when you break them, then you *do not love God: For this,* saith St. John[1], *is the love of God, that we keep His commandments.*

[1] 1 John v. 3.

Do you run to God in all your wants, pray to Him, rest satisfied with what He orders for you, *casting all your care upon Him*[2]*?* If you do not so, why then you do not *trust* in Him with all your heart.

[2] 1 Pet. v. 7.

Q. I see it is my duty *thus* to love, and to fear, and to trust in God; but I am afraid it will be hard for me to do so.

A. Be not discouraged; to a well-disposed mind, the grace of God will make every thing easy.

Only remember, that these gracious dispositions are to be obtained as well by your own endeavours, as by God's assist-

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ance. That no man is perfect at once; but the work of the Spirit is fitly compared unto *a grain of mustard seed*[1], which though small at first, yet soon becomes a tree.

[1] Matt. xiii. 31.

Q. What then must I do, that I may believe, without any doubt, that God governeth all things, and that I may cheerfully submit to whatever He doth, as the best?

A. You must often consider that God cannot do wrong to His creatures, *which He would not have made, if He had hated them.*

Remember that the best men do own the justice and goodness of God, even when they smart under His hand. Consider how short your own knowledge is; and, as when you first saw corn flung into the ground, though it did seem to you to be lost, yet you could not but think, they that did it had reason for it, because they were wiser than you: if you think so of God, you will at last come to be well pleased with whatever He doth, or permits to be done, and never to murmur at the ways of His providence.

Q. Though it is my *duty to fear God* above all things, yet I am often more afraid of the laws, and the anger of my friends, than of God.

A. But you will not be so, if you strive to keep it in your heart, *That His eyes are ever upon you,* that His judgments are very terrible; that it is a fearful thing for a sinner to fall under the displeasure of his Maker. Think much of this, and you will learn to fear God more than death.

Q. How must I learn to love God?

A. Consider how you came to love your parents: was it not because you were used to go to them upon all occasions, and found them always ready to help you?

Why now consider that your parents could not help you without God's blessing; your mother could not hinder herself of miscarrying of you; and when you were born, she could not keep you from sad accidents, from sickness, or from death. It is God who hath preserved you, who inviteth you to call upon Him in all your wants; hath promised to hear, to answer, and to be a Father to you; and, if you obey Him, to make you happy for ever.

Do you therefore accept of this gracious invitation, pray to God for what you want, and you will *love Him* as naturally as a child doth the parents that nourish him.

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Q. But though it is *my duty to call upon* and *worship God,* yet I find a backwardness in my nature to do so.

A. That may be. However, do something against your inclinations; keep your heart clean, and your thoughts upon your latter end, and pray constantly, notwithstanding your unwillingness; and custom and the grace of God will make that a *delight* which is now a *burthen.*

Q. I know I have reason to give God thanks, and yet my heart is not much affected with His blessings.

A. Therefore you must often think of His favours: and when you receive any blessing, turn your thoughts forthwith towards God, and say, This *mercy* is from *Him;* it is *He* that gives me friends; it is *He* that prospers me in the way I go; it is *God* who hath restored me to health; it is *He* that refreshes me every night with sleep, and every day preserveth me from danger. Do this, and you will as naturally return *Him* thanks, as desire His blessings.

Q. I see it is my duty to *put my whole trust in God;* but is it possible for me to do so, when He suffers me to fall into affliction?

A. Yes, sure: good men have always done so. *Though He slay me, yet will I trust in Him,* saith Job[1].

[1] Job xiii. 15.

Remember, that *it is good to be in trouble*[2], when God sees meet, who otherwise doth not delight in the misery of His creatures.

[2] Psalm cxix. 71.

Q. What will be my duty *when God shall visit me?*

A. It will be your duty to be patient, to consider your ways, and to turn to God immediately, and pray that He may make the troubles of this life a means of bringing you to a better; and beware of seeking help from the devil, as they do *who make use of charms,* when they or their goods are in distress.

Q. Must I also *trust in God,* and believe that *He careth for me,* though I am in poverty?

A. You must do so: for riches are not always a sign of God's favour, nor poverty of His displeasure.

Remember the resolution which Jacob made: *If God will be with me, and give me bread to eat, and raiment to put on, then shall the Lord be my God*[3].

[3] Gen. xxviii. 20, 21.

To comfort yourself, and confirm your faith, consider *that*

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this is the work of God[1]. That He can make you sufficient amends in the next world, for what you want in this. *That the poor are expressly declared to be heirs of His kingdom*[2].

[1] 1 Sam. ii. 7.

[2] James ii. 5.

That to be sure, God hath His eye continually upon the poor, because He hath so often commanded others to take care of them.

Think of these things, and you will be content with your condition, and not desire to better it by unjust ways.

You will neither envy the rich, nor question the goodness of God.

Q. Are the rich as much bound *to trust in God,* as the poor?

A. They are: for they depend upon God, both for the *enjoyment* and *continuance* of their riches. *For riches make themselves wings and fly away*[3]*: and it is God who giveth a man power to enjoy what he hath gotten*[4].

[3] Prov. xxiii. 5.

[4] Eccles. v. 19.

And therefore rich men are commanded *not to be high-minded, not to trust in uncertain riches, but in the living God*[5].

[5] 1 Tim. vi. 17.

To give of their substance to the poor, *as a debt due to Him*[6]. To be thankful, and not to spend them upon their lusts.

[6] Prov. iii. 27.

Q. It is my duty *to honour God's holy Name and His Word:* how shall I bring myself to do so?

A. Take care not to speak of God, but when you are serious. Consider often that He seeth you, and so you will be apt to do what is most for the *honour of His Name.*

And if you often remember, that the *Bible* is a book given by God, to teach us what we are to believe, and how we are to live, that we may attain eternal happiness: and that your salvation depends upon knowing what that book containeth: whenever you read, or hear it read, you will attend to it carefully, endeavour to follow the directions it gives you, never repeat any part of it but to serious and holy purpose, and so you will delight in, and *honour His holy word.*

Q. It is my duty to *serve Him truly all the days of my life.* But will not necessary business hinder me from doing so much as is required of me?

A. No. Whatever God requireth of any man may be done, without neglecting his worldly business.

One day in seven you are forbid to labour; do what you

are commanded on that day, and spare a few minutes every morning and evening to praise God, and to ask His blessing; and then, when you are at your daily labour, you are serving God as truly, and you are as certainly on the way to heaven, as they who are at their prayers. And this you may do all the days of your life.

THE PRAYER.

GRACIOUS GOD, who alone art worthy of all our service, grant that we may serve and please Thee according to our duty, with all our heart and strength; that we may give Thee thanks, and do Thee honour; and that continuing in the faith, and fear, and love of God, unto our lives' end, we may be made by Him eternally happy, through Jesus Christ. *Amen.*

SECTION XII.

Q. "WHAT is thy duty towards thy neighbour?"

A. "My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealings. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity; not to covet or desire other men's goods; but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me[a]."

[a] ["This is the height of Christian perfection, w^ch^ any man can or need attain to. 'Tis also what is required of every one who hopes for salvation. So that every man may be as good and as happy as God would have him be.

A very poor man who can neither read nor write—if he is obedient to his

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Q. Is it not sufficient that we love, and fear, and honour God?

A. It is not. *For we have this commandment from God, that he who loveth God, love his brother also*[1]; and therefore, *he that saith he loveth God, and hateth his brother, is a liar;* he neither loveth God, nor doth God love him.

[1] 1 John iv. 21.

Q. Who is my *neighbour* and *brother?*

A. Every person who is capable of your love[2]. For God hath declared us all to be brethren, that we may learn to rejoice in one another's happiness, and be concerned at the sufferings of each other.

[2] Luke x. 29.

That we may relieve their wants, be ready to help their misfortunes, and always think the best of what they say or do.

By which we shall secure the favour of God, and get such dispositions as may fit us for heaven.

And in the mean time the most unlearned person hath a rule to walk by, suited to his capacity.

Q. I pray make me understand *that.*

A. Consider *how you love yourself.* You wish yourself all good success in your business; you are sorry when you miscarry; you never envy yourself any thing that is good; you do not love to vex, and seldom fall out with yourself; or, if you do, you are soon reconciled: why thus you will deal with your neighbour, *if you love him as yourself,* as you are commanded to do.

You are much concerned for your own credit; you are not forward to publish your own faults; you know what a vexation it is to be deceitfully dealt with; and doth not this teach you not to deal so with others?

You take it ill to be despised by those below you; why then you must not despise your betters, but honour and obey them, according to their place and condition.

And this you will do more cheerfully, when you consider, *that we cannot live without one another*[3]. They that go fine,

[3] 1 Cor. xii. 21.

superiors,—if he is careful to hurt nobody by word or deed, &c. &c. If he gives his children a good example, will not suffer them to lie or swear, &c. If he prays devoutly in the words of the Lord's Prayer, &c.—why then he does his duty in that state of life, and through the mercy of God he may have as great a reward as the greatest scholar—as he that gives hundreds a year in charity," &c.]

and fare well, could not do so, if *others did not labour hard;* and they that labour could not live comfortably, *if they were not protected and encouraged.* SECT. XII.

So that if the rich will not love and support the poor, and the poor will not honour and obey, and be faithful to *them,* both poor and rich will be sufferers.

It is therefore happy for us that God hath commanded us *to love one another.*

Q. How may we attain to such a Christian temper?

A. You must take all occasions of wishing well and doing good to others, continually exercising your compassion, by relieving the poor, helping such as are in distress, comforting the afflicted, and *mourning with them that mourn:* which will *sweeten* your temper, and bring you to *good-nature.*

You must beware of taking pleasure in the calamities of other men, though your greatest enemies; for that would make you inhuman and hard-hearted.

You must often consider that all men have a desire and a right to be easy, as well as you; that you yourself have faults; and that you stand in need of pardon from men, and of mercy from God.

But, above all consider, that this is God's express command, *that we love one another,* without which we cannot be saved.

Therefore humbly pray to Him that He may give you *the Spirit of love*[1], and such dispositions as He will graciously accept of.

[1] 2 Tim. i. 7.

And then you will find, that be you never so obedient to your betters, never so civil to your equals, never so kind to your inferiors, *no man will profit by it more than yourself.*

Q. Will my love to my neighbour hinder me from *seeking my just rights by law?*

A. It will not: but then it must be for something of value, and not for such *trifles* as it would not hurt you to lose.

And then *it is your duty,* first, to try all friendly ways; when that will not do, you must go to law with a *Christian temper,* without revenge, without taking tedious and spiteful courses, and vexing your neighbours and yourself without cause.

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And lastly, you are to be satisfied with what the law shall determine, be it for or against you[b].

Q. What is my duty, if my neighbour speaketh evil of me?

A. If you deserve to be evil spoken of, your going to law will but open people's mouths.

But if you are indeed abused, you ought privately *to reprove* him that hath done it; if you cannot make him sensible of his fault, tell it to his Pastor, whose duty it is to admonish him[1]; and if he continue obstinate, *to deny him the Holy Communion*[c]; which is a greater punishment than the law can inflict.

[1] Matt. xviii. 15.

Your duty in the mean while is, *patiently to bear the injury,* to return good for evil, freely to forgive, sincerely to pray for him; *for so hath Christ expressly commanded*[2].

[2] Matt. v. 44.

And for your comfort, consider that by thus freely forgiving him, you have a right to the gracious promise God made of pardoning *your* sins; so that you become the greatest gainer by the wrong that was done you.

Q. But will not this encourage ill men to abuse their innocent neighbours?

A. It is probable it will not[3]. However that be, we are not to be more concerned for our own reputation, than for the honour and commands of Jesus Christ; who hath also *set us an example, that we should follow His steps; who, when He was reviled, reviled not again; but committed His cause to Him that judgeth righteously*[4].

[3] Rom. xii. 20.

[4] 1 Pet. ii. 23.

Q. What if I cannot forgive those that have injured me?

A. Why then *you cannot be saved*[5]. But if you desire to lay by that anger which you find festering in your breast, then you must pray to God, and He will give you new dispositions *to forgive, and to love, and to do good.*

[5] Matt. vi. 15.

Q. Will my duty to my neighbour oblige me at all times to conceal his faults?

A. No. Sometimes it is your duty to speak of them; but then it must be with a good design of bringing him to repentance, and to such persons as have authority to call him to an account; otherwise you are a *backbiter,* and as such *reckoned amongst the scandalous offenders*[6].

[6] Rom. i. 30.

[b] ["Though it be against you."]

[c] Rubric before the Communion.

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Q. Must I love them who do not love me?

A. Yes: or else Christianity hath made you no better than the heathens; *for even they love those that love them.*

But Jesus Christ hath commanded *His followers to love their enemies*[1]; that is, to oblige them, not to speak evil of them, but to pray for them, and to do them good.

[1] Matt. v. 44.

Q. May not I be true and just in my dealings, and yet make myself as good a bargain as I can?

A. Only consider, that if the person you deal with makes himself an ill bargain out of *necessity,* or out of *ignorance,* or out of *fear,* it is a wicked thing to take advantage of him; and though you may defend it by law, you cannot answer it to God.

Q. What is my duty, if I have wronged my neighbour?

A. You are bound to acknowledge your fault, and make him what amends you can; to ask God's pardon; and then you may hope for forgiveness; for this is what you would expect from others. This is the rule we shall be judged by; and therefore this is the rule we should live by: *Whatsoever ye would that men should do unto you, even so do ye to them*[2].

[2] Matt. vii. 12.

Q. But shall unlearned people know to walk at all times by this rule?

A. Remember what St. *John* saith, *He that loveth his brother abideth in the light, and there is no occasion of stumbling in him;* that is, *his love will direct him what to do*[3], and will not suffer him to do wrong to others, either in word or deed. *For love worketh no ill to its neighbour; thinketh no evil, and therefore speaks none; beareth all things, believeth all things, hopeth all things, endureth all things*[4].

[3] 1 John ii. 10.

[4] 1 Cor. xiii.

Q. Is *lying* against that love which we owe to our neighbour?

A. Yes, sure. And if you consider what mischief it doth, how ill you take it to be deceived yourself, how ill you take it to be suspected of *lying,* you will be convinced that it is a base vice, and that there is great reason for those *terrible threatenings*[5] which we find in God's Word against such as are guilty of this sin, *That they shall be cast into hell.*

[5] Rev. xxi. 8.

Q. What are the rules of *temperance, soberness,* and *chastity,* which a Christian is to walk by?

A. Whether ye eat or drink, or whatever ye do, do all to the glory of God[6]; that is, take care that the name of God

[6] 1 Cor. x. 31.

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and religion be not evil spoken of, by your excess in these things.

Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness[1]. For no man that doth so, can with any true delight think of the joys of heaven.

[1] Rom. xiii. 13.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares[2].

[2] Luke xxi. 34.

For sure it is, that they who give themselves up to intemperance, are in great danger of dying in their sins unrepented of.

And the reason of all this caution is plain. *Religion is a very serious thing,* requireth our most serious thoughts; and the more we take delight in this life, the less we shall think of the next, and of that *self-denial* which the Gospel hath made a *Christian duty.*

Q. What reason have we to be contented, and not to desire other men's goods?

A. Because our own condition is certainly best for us, being the appointment of a just and good God, *who can make us amends for what we want here.*

And because in a very short time we shall have no need of these things.

Q. Is not poverty a great evil?

A. It is very far from being so, when it is brought upon us by God's providence. *The poor have a right to many comfortable promises:* and it is very sure, there are more that[d] lament that ever they were rich, than such as complain that they had not *their portion in this life.*

Q. May we not then endeavour to better our condition?

A. Yes, by God's blessing upon an honest industry: but no man should desire to live in plenty here, and hazard his salvation for it; nor strive to leave his children a great deal, and to go to hell for his covetousness and ill-dealing.

Q. May I do what I please with what is justly my own?

A. No. But you must do good with it: first, live decently yourself[e]; and then relieve the poor with what you can well

[d] ["have reason to"]

[e] ["Provide for your own house, that is, such of your relations that are in want."]

spare. And so you will shew your thankfulness to God, *and He will reward you for it*[1]. SECT. XII.

And this is the best security you can have, that you shall never want: *He that giveth unto the poor lendeth unto the Lord, and that which he hath given will He pay him again*[2].

[1] Matt. xxv. 34.

[2] Prov. xix. 17.

Q. Will these commandments direct me, in whatever state of life it shall please God to call me unto?

A. Yes; only remember that you never act against your conscience. Resolve to follow the truth, when you know it, whether it is for or against you; in doubtful cases, consult your spiritual guide, and *pray to the Most High, and He will direct your ways.*

THE PRAYER.

O Lord Jesus Christ, who hast loved us and given Thyself for us, give us grace to love, and to forgive, and to do good. And that running the way of Thy commandments, we may live and die Thy servants, and find mercy at the great day. *Amen.*

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Q. "My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace, which thou must learn at all times to call for by diligent prayer; let me hear, therefore, if thou canst say the Lord's Prayer.

A. "Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

Q. "What desirest thou of God in this prayer?

A. "I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people, that we may worship Him, serve Him, and obey Him as we ought to do. And I pray unto God that He will

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send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers, ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say *Amen*, So be it."

Q. Cannot we keep the commands of God when we know them, and the danger of breaking them?

A. It is very sure of ourselves we cannot[1]: and it is because people do not consider this, that there is so much wickedness in the world. They are unable of themselves, and they will not ask help of God.

[1] Phil. ii. 14. [13?]

Q. How may we be convinced, that of ourselves we are unable to do these things?

A. Because the laws of God are owned to be holy, just, and good, and yet men transgress them though they see the danger of doing so. So that neither the reasonableness of the laws, nor the greatness of the Lawgiver; neither the threatening of the next life, nor the punishments of this; are sufficient to make us obedient, without God's special grace, *which therefore we are taught at all times to pray for.*

Q. May we hope that God will give us the assistance we pray for?

A. Yes. For He hath commanded us to pray to Him; He hath promised to hear and answer us; and is well pleased with such as, being sensible of their own misery, do come to Him for help[2].

[2] Psalm l. 15; Matt. vii. 8.

Q. And what will be the advantage of praying constantly?

A. It will create in your heart a true love for God, to whom you go upon all occasions; and since you are to beg His blessing upon every work, you will *undertake nothing* but what you hope will please Him. You will learn to be thankful yourself, and teach others to own, to depend upon, and to glorify God.

Q. What are the things we should chiefly pray for?

A. For the knowledge of God and His ways; for pardon of our sins, and grace to do His will; for His favour and protection to keep us from falling.

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And we have the promise of Christ, that if we seek these things *in the first place*[1], God will supply all our wants.

[1] Matt. vi. 33.

Q. May we not pray for other blessings?

A. Yes. Only remember that God alone knows what is best for us; who hath given us this general promise, which we should be contented with: *That all things shall work together for good to those that love God*[2], who best knows what share of *health*, of *riches*, of *prosperity*, or *success*, will be good for us; to whom therefore we should submit all our desires.

[2] Rom. viii. 28.

Q. How must we pray that we may be heard?

A. Possess your heart with a true sense of what you want; think how little able you are to help yourself; look up to Almighty God, and depend upon His goodness and promises in Jesus Christ, for whose sake He will hear, and do what is best for us[3]; who, in compassion to our infirmities, and that the most ignorant person may not want words wherein he may pray to God, hath therefore given us *a most perfect Form of Prayer*, which all Christians should endeavour to understand.

[3] 1 John iii. 22.

"Our Father, which art in Heaven."

Q. Why are we taught to begin our prayers after this manner?

A. That we may pray with assurance of being favourably heard: *For as a father pitieth his own children, so the Lord pitieth them that fear Him*[4].

[4] Psalm ciii. 13.

But then we must remember that He is in heaven; and as the distance betwixt heaven and earth is great, so is the Lord far above the mightiest on earth; therefore we must pray to Him with *great humility*.

And to Him only: for to pray to any creature is great sin and folly; it is to despise our heavenly Father, to whom Christ directs us to go.

To whom we must pray, not for ourselves only, but for all estates and conditions of men; *for we are all brethren, and* He is *our Father*[5].

[5] Mal. ii. 10.

"Hallowed be Thy name."

Q. What do we pray for in these words?

A. We pray that the greatness, and wisdom, and goodness of God may be so known and acknowledged, *that all men*

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may give glory, and honour, and power, to Him who hath created all things. And for ourselves, we pray that we may lead holy lives, that the name of God may never be blasphemed amongst wicked men through our disobedience to His laws; but that *seeing our good works, they may glorify our Father which is in heaven*[1].

[1] Matt. v. 16.

"Thy kingdom come."

Q. What do we pray for when we say these words?

A. We pray God, *that His ways may be known upon earth, His saving health among all nations*[2]. To which end, we beseech Him to bless the labours of them that preach the Gospel, that the laws of Christ may be submitted to, and His kingdom may never be taken from us, but that He may rule in our hearts by His Holy Spirit, and subdue all our evil affections, so that sin and Satan may never get the dominion over us, *but that we may come to His everlasting kingdom.*

[2] Psalm lxvii. 2.

"Thy will be done in earth, as it is in heaven."

Q. What do we desire in this petition?

A. We pray that all men may do their duty in that state of life in which the providence of God hath placed them.

And particularly, that He would give us grace so to mortify and forsake our own wills and desires, that we may love and cheerfully obey His laws: that we may know His will, and take delight in doing it; *for so the angels of God are still disposed.*

"Give us this day our daily bread[f]."

Q. What do we here pray for?

A. We beg of God, *who knoweth what we have need of,* that we may not want what is necessary for a comfortable life; that He will bless all our honest endeavours; and that we may never use such ways to get a livelihood which we know He will never bless. And thus we pray every day, to keep in our hearts a constant sense of our dependence upon God's providence, *which is our best security.*

And we only ask for necessaries for one day, because we are sure, that he who giveth to-day can do so to-morrow; *for which therefore we desire to take no thought.*

[f] ["This should teach the poor that God is their refuge in all their necessities, and the rich that 'tis He who gives them all their riches, and keeps them from falling into poverty."]

"And forgive us our trespasses, as we forgive them that trespass against us."

Q. What do we here pray for?

A. That God would be merciful unto us, and forgive us our sins; that He would not punish us as we justly deserve; for so He hath promised to all such as confess and forsake their sins.

For which gracious promise we shew ourselves thankful, in freely forgiving all that have offended us.

And we pray for pardon, and we forgive others, as constantly as we ask our daily bread, because life itself would be a burden without hopes of mercy.

"And lead us not into temptation, but deliver us from evil."

Q. What do we pray for in this petition?

A. We pray that God, who only can forgive sins, may prevent us by His grace, that we may never force Him to leave us to ourselves, *nor suffer us to be tempted above what we are able to bear.*

For we are in the midst of an evil world, from which, and from our own evil hearts, and from the violent assaults of Satan, the author of all evil, and from eternal death, the worst of evils, we pray God to deliver us, and to give us grace to keep out of the way of temptations, as much as may be; to be careful of our ways, and never to trust in our own strength, but in the living God. And especially we pray, *that we may never live in any known sin.*

"For Thine is the kingdom, and the power, and the glory, for ever and ever."

Q. Why are these words added to this prayer?

A. To put us in mind to whom we have been praying; that we may acknowledge *His power* to help and defend us; for He is the King of all the world; to Him we owe for all the good we have or can receive, to Him therefore we give all *honour* and *glory* for ever.

"Amen," that is, "So be it."

Q. Why do we add this to all our prayers?

A. We do, by adding this, declare that we do assent to what hath been said, and desire with all our hearts it may be granted.

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Q. Is it expected that such as cannot read should pray?

A. It is an unhappiness that people cannot read: but God forbid *that* should hinder them from praying. Whoever hath sense to know that he is a sinner, or that he wants God's help, is bound to pray as well as he can.

If such a person wants a kindness from his neighbour, he will know how to ask it; if he is to ask it of his betters, he will think of doing it after a becoming manner, will wait with patience, and receive it thankfully:

Why let him so behave himself towards God, and God, who is ever pleased with the desires of a heart truly sensible of its misery and wants, will easily understand, and favourably answer his requests.

Q. How often should we pray?

[1] 1 Thess. v. 17.

A. We should *pray without ceasing*[1]; that is, we should let no day pass without begging God's blessing, and giving Him thanks for His mercies.

That we should take all occasions of lifting up our hearts to God for every blessing we receive, for every danger we escape, and for every affliction we meet with.

Our meals should put us in mind, *that we do not live by bread alone;* that therefore *His* blessing must *make our meat* [2] Deut. viii. 3. *to do us good*[2].

In our business we should remember, that *it is but lost labour to rise early, and take late rest*[3], if *He* bless not our endeavours, that so we may *pray God to speed us.* [3] Psalm cxxvii. 3.

In the *morning,* we should pray to God to bless our labours, and in the *evenings* to defend us from the powers of darkness; and they that do not do so, have no reason to expect His blessing.

Q. What else should I know concerning this duty?

A. Only, that whenever you pray, you take care to do it with *reverence,* not forgetting the distance there is betwixt God, who is in heaven, and His needy creatures on earth.

And though all postures are acceptable to God, if the heart be right; yet the most humble will best become *us miserable sinners,* when we come before *the Most High God.*

And above all things take care that you live well, as well as pray; *If any man be a worshipper of God, and doth His will, him He heareth*[4]. And then you may say with St. John[5], [4] John ix. 31. [5] 1 John v. 14.

This is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us. SECT. XIII.

THE PRAYER.

Blessed be Thy Name, O God, for this great privilege of laying our wants before Thee, and for the great hopes we have of being heard. Make us ever sensible of our wants, and of Thy power and goodness to help us, that at all times we may call upon Thee by diligent prayer. And hear us, O King of Heaven, when we call upon Thee in the Name of our Lord Jesus Christ; that we may effectually obtain the relief of our necessities, and ever give Thee praise for the same, through Jesus Christ our Lord. *Amen.*

[*Memoranda.*]

Prayer is not designed and commanded to inform God of our wants, but to fit us to receive God's blessings, by making us sensible of our dependance upon Him.

The end of prayer. To give us a sense and sight of our wants and miseries. To accustom us to send our thoughts often to heaven—that we may think often of God, His power to help us, His goodness.

Give us the bread that nourisheth to eternal life.

A prayer coming from an heart sensible of its wants. That we may not forget that we are all beggars in respect to God. That He only can satisfy all our wants.

What a pass is the world come to, when people forget or are ashamed to say grace before they eat—as if—(sic).

Let the measure of Thy bounty to us, be the measure of our charity to Thy poor—to those that are in want.

Give a blessing to our honest labours—to the earth.

That the wants of our bodys may put us in mind of the wants of our soules—and oblige us to apply daily to God for grace, for pardon—for contented mindes.

SECTION XIV.

Q. "How many sacraments hath Christ ordained in His Church?

A. "Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

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Q. "What meanest thou by this word sacrament?

A. "I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. "How many parts are there in a sacrament?

A. "Two: the outward visible sign and the inward spiritual grace."

Q. Why are these two sacraments *generally necessary to salvation?*

[1]Ephes.ii.8. *A.* Because without God's grace we cannot be saved[1], and God hath determined to give His grace to those only who seek it in the devout use of these sacraments, *where His providence affords them.*

By which sacraments we bind ourselves to be God's faithful servants[g], and God obligeth Himself to give us all graces necessary to fit us for heaven.

Q. Why are the sacraments called *means of grace?*

A. Because the grace of God doth always accompany them, when they are administered and received according to the appointment of Christ, and in obedience to His command.

[2] 1 Pet. iii. 21. For though they have no virtue in themselves to *save us*[2], yet by the blessing of Christ upon His own ordinance, and through faith in Him, they become means of the greatest comfort and salvation to all such as receive them worthily.

Q. How do they become means of so great comfort?

A. By giving every Christian an opportunity of claiming God's promise of pardon and grace, and of applying them to himself.

For the sacraments are *pledges,* or securities, given by Christ to His Church, to assure all His faithful servants that God will as certainly give them the *inward and spiritual grace,* as they do partake of *the outward and visible sign* with holy dispositions and purposes of obeying His laws[h].

[g] ["*Sacrament.* Is the oath w^ch^ soldiers took to be faithful to their prince. To receive the Sacrament, therefore, is to renew, or take again that vow w^ch^ we made at our Baptism, to be Christ's faithful servants unto our lives' end, i. e. to do what God commands us; for so does every faithful soldier."]

[h] ["*Lay Baptism,* most certainly invalid, when 'tis administer'd in contempt of the Church's authority, and in opposition to her rules.

To be made members of Christ's Church is of too great consequence to be left to uncertainties."]

SECT. XIV.

Q. Did Christ ordain *two sacraments only*, as generally necessary to salvation?

A. He ordained no more; and these are sufficient to bring us into, and to keep us in covenant and favour with God.

For *by baptism* we are admitted into the Church of Christ, and have all the blessings of the Gospel made over to us[1].

[1] 1 Cor. xii. 13.

And the *Lord's Supper* is the *standing means* of reconciling us to God, when, through weakness or temptations, we have departed from Him.

Q. "What is the outward visible sign or form in Baptism?

A. "Water, wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. "What is the inward and spiritual grace?

A. "A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. "What is required of persons to be baptized?

A. "Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

Q. "Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. "Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

Q. Was the Sacrament of Baptism *ordained by Christ Himself?*

A. It was in these words: *Go ye, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*[2].

[2] Matt. xxviii. 19.

Which command the Apostles observed; they preached the Gospel, and as many as believed the word, *them they baptized*[3]; by this sacrament, *adding to the Church daily such as should be saved*[4].

[3] Acts ii. 41.

[4] Ver. 47.

Holding it necessary to baptize *with water even those that*

[1] ["Baptism is not only a rite of cleansing us from the guilt of former sin, but is also a door by w^ch^ we enter into the house, family and Church of God.

"It is the receiving us from a state of sin and enmity to a state of grace and favour with God—to a right to be the sons of God, and heirs of heaven. None but God could do this, therefore the Persons into whom we are thus baptized and dedicated must be God."]

SECT. XIV.

had received the Holy Ghost[1]; teaching us, that this command of Christ, where it may be duly observed, *is not to be neglected upon any account whatever.*

[1] Acts x. 47.

Q. What is signified and assured to us *by this outward sign in baptism?*

A. That as the body is washed by water, *in the Name of the Father, Son, and Holy Ghost;* so is the soul, thus dedicated to God, cleansed from all its sins, *by the blood of Christ,* the person baptized is made a visible member of Christ's Church, and hath thereby a right to many great and precious promises.

Q. What are the promises and blessings, which by baptism we have a right to?

A. That though we were born in sin, yet God will deal with us, as if we were innocent.

That having by nature no right to heaven and happiness, He doth now give us a title to both.

And because of ourselves we are not able to *walk and please God,* He doth in baptism give us His Holy Spirit to enable us both to *know* and to *do* our duty.

Which good Spirit, if we do not grieve Him, will continue to guide and to assist us unto our lives' end, dispose us to holiness, help us to overcome our spiritual enemies, and bring us to heaven[2].

[2] Eph. iv. 30.

Q. Have all persons a title to these blessings, who have been *rightly baptized?*

A. Yes; but then this title may be lost, if it is not looked after when you come to years of discretion; that is, *if you do not perform what was promised for you.*

Q. Why then was not our baptism *deferred,* until we came to *years of discretion?*

A. Because it was ever esteemed a great blessing to be *sanctified,* that is, *dedicated* to God as soon as might be, that by His good Spirit, He might dispose us to holiness, and by His good angels, *which are appointed to minister to them which shall be heirs of salvation*[3], guard us from the attempts of evil Spirits.

[3] Heb. i. 14.

Therefore were the children of the Jews received into covenant at eight days old; and Jesus Christ saith, *that of such is the kingdom,* that is, *the Church of God*[4].

[4] Mark x. 14.

And therefore are children of Christian parents baptized, *because the promises are to them*[1], as well as to their parents; and it is with good reason supposed, that when they come to know what privileges they have a right to, they will look after, and strive to obtain them.

[1] Acts ii. 39.

Q. Since then I am come to age, what must I do to be sure of these blessings?

A. You must endeavour to understand and perform those *necessary things* which are required of all persons before they are baptized, and which were promised in your name[2]. These are *repentance*, and *faith*, without which *baptism* will not profit you.

[2] Acts ii. 33, viii. 37.

Q. What doth the promise of repentance bind me to?

A. You are bound to forsake all wicked courses; to deny all ungodliness and worldly lusts; not to consent to known sin, but to serve God to the best of your knowledge and power, doing what He hath commanded, and avoiding what He hath forbidden: for so every dutiful child behaves himself towards his father; and if you are a child of God, and hope for His favour, you will do so likewise; remembering that he that *nameth the name of Christ*, that is, every true Christian, *must depart from iniquity*[3].

[3] 2 Tim. ii. 19.

Q. What is that faith into which I was baptized, and which I am bound to take upon myself?

A. You are bound to receive the Gospel of Jesus Christ, as that which containeth the whole will of God necessary to be known by men.

In which gospel is made known to us the way by which God will save us[4], that is, *by faith in Jesus Christ, who came into the world to save sinners*[5]*; who died for our sins, and rose again for our justification*, and hath commanded us to follow His steps, *that as He died and rose again for us, so should we that are baptized die from sin, and rise again unto righteousness.*

[4] Mark xvi. 16.
[5] 1 Tim. i. 15.

Which if you strive to do, then may you put your whole trust and confidence in Jesus Christ; depend upon God's promise of pardon, favour, and assistance; and may be well assured that you are in a state of salvation, and in the way to heaven.

SECT. XIV.

THE PRAYER.

We do heartily thank Thee, O heavenly Father, for Thy Word and Sacraments, beseeching Thee, that they may become effectual means of grace to us, through faith in Jesus Christ. Grant that as we have been born again by water and the Holy Ghost, and made heirs of Thy kingdom, we may continue in the number of Thy faithful servants unto our lives' end. Give us grace, that we may never grieve Thy Holy Spirit, by which we are sanctified, but that walking answerably to our Christian calling, we may enjoy the everlasting benefit of that heavenly washing, and may come to the eternal kingdom which Thou hast promised, through Christ our Lord. *Amen.*

SECTION XV.

Q. "Why was the Sacrament of the Lord's Supper ordained?

A. "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. "What is the outward part or sign of the Lord's Supper?

A. "Bread and wine, which the Lord hath commanded to be received.

Q. "What is the inward part or thing signified?

A. "The body and blood of Christ, which are verily and indeed taken[k] and received by the faithful[l] in the Lord's Supper.

Q. "What are the benefits whereof we are partakers thereby?

A. "The strengthening and refreshing of our souls by

[k] ["Verily and indeed—viz., as to its spiritual power and effect."]

[l] ["i. e. By Faith. After a spiritual manner, not in a corporeal, wch distinguisheth ours from that absurd doctrine of transubstantiation."]

the body and blood of Christ, as our bodies are by the bread and wine.

Q. "What is required of them who come to the Lord's Supper?

A. "To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of His death; and to be in charity with all men."

Q. When was the Sacrament of the Lord's Supper ordained by Christ?

A. The same night in which He was betrayed, when He took bread, and having given thanks, He brake it, and said, Take, eat: this is My body which is broken for you, this do in remembrance of Me. After the same manner also, He took the cup, when He had supped, saying, This cup is the new testament in My blood, this do ye as oft as ye drink it in remembrance of Me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come[1].

[1] 1 Cor. xi. 23, &c.

Q. What are we to learn from these words of the Apostle?

A. That it is our duty to *keep up a continual remembrance of the death of Christ, whereby alone we obtain remission of our sins*[2].

[2] Luke xxii. 19.

That to do this, we are to meet together (as often as God's minister giveth us notice) to declare and represent *His death*, by breaking bread, and pouring out wine, and giving thanks to God, for sending His Son to teach us our duty, and to die for our sins.

That we are to eat that bread, and drink that wine, in token that we seriously purpose, *and take this Sacrament upon it*, to continue Christ's faithful servants, by doing *His will* to the best of our power.

By all which, we acknowledge our own sad and sinful condition, and that we have no hopes, but in the merits of Christ; but that we believe His death to be a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world[m].

[m] ["*In remembrance of Me.* Of the holy example I set you, of the holy doctrines I taught you. Of the bitter death I suffered for you—and of My coming again to punish My enemys, and to reward My friends and servants."]

SECT. XV.

Q. What benefits may we hope for, by remembering the death of Christ after this religious manner?

A. We may expect and depend upon *the pardon of all our sins*[1], and grace and strength to do our duty, and eternal happiness when we die. And we may as certainly expect these benefits, as we can hope for strength and refreshment from food. *For God, who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things*[2]*?*

[1] Rom. v. 10.

[2] Rom. viii. 32.

Q. Do all that go to the Lord's Table find there *these benefits?*

A. No: but they only who receive this Sacrament *worthily.*

Q. How must we prepare ourselves to receive it *worthily?*

A. The Church, *following the Apostle's rule,* giveth you this short and plain direction: You must examine yourself, concerning your *repentance,* your *faith,* and your *charity.*

Q. How must we examine ourselves concerning our *repentance?*

A. You must first examine your heart, whether you know what a sinful, helpless creature you are, and liable to the wrath of God; for then you will see the necessity and the blessing of a Redeemer. And not till then; *Because, they that be whole need not a physician, but they that be sick.*

Then see whether the great danger you are in will dispose you to consider your ways, to confess your sins to God, to lay before Him your want and your desire of mercy, and to beseech Him, *as for your life,* to pardon you. This is what is required of you, and this you will do, if you remember, that *the wages of sin is death*[3], even *death eternal,* where it is not repented of.

[3] Rom. vi. 23.

You must therefore, in the last place, examine yourself, whether you resolve to amend your ways for the time to come, stedfastly purposing to lead a new life, *and to bring forth fruits meet for repentance*[4].

[4] Matt. iii. 8.

Q. How must I examine myself concerning my *faith?*

A. You must consider whether you do indeed believe the Gospel; that Christ is in heaven, and by the merits of His death making intercession for us[5]: that God for His sake will be reconciled to all repenting sinners[6]: that He will

[5] Heb. vii. 24. [25?]

[6] Rom. v. 10.

save them from death eternal, and give them everlasting life.

If you believe these things, and resolve to live like one who doth so; *never looking upon your own works, but upon the mercy of God in Jesus Christ,* giving hearty thanks to God for His death; *then is your faith such as will save you* [n].

Q. How must I examine myself concerning my *charity?*

A. You must examine your heart, whether you have such a good-will towards all men as becometh brethren; for we are all of one family, *partakers of the same bread;* we therefore ought to be *of one mind, and of one soul,* ready to love, to help, and to pray for one another.

Whether you are willing to *give satisfaction,* and to ask *pardon* of such as may have taken offence at your words or actions, or have been injured by you.

Ready to *forgive* such as have *injured* you, *as you expect forgiveness of your offences at God's hand.*

This is what Jesus Christ *hath expressly required*[1] of all such as come to offer themselves or their prayers to God, and then He will accept their sacrifice [o].

[1] Matt. v. 23.

Q. Then even an unlearned person, who means well and will do his best, may be a worthy communicant?

A. There is no doubt of it. The Lord's Supper was *ordained* for the benefit *of all sorts of people,* poor and rich, ignorant and learned, people of business, as well as those that have leisure. For, in few words,

If a man is sensible of his sins and weaknesses, and sorry for them:

If he desires and purposes in his heart to keep God's commandments to the best of his knowledge and power:

And, trusting in God for grace and assistance, goeth to the Lord's Supper to obtain them: *such a person will receive that Sacrament to his great and endless comfort.*

Q. How comes it then, that so many neglect a duty so plain and easy, and yet so necessary and comfortable?

[n] ["See whether your faith be such as purifies the heart, and worketh by love. Acts xv. 9; Gal. v. 6. Otherwise 'tis not *faith* but *presumption.*"]

[o] ["*Charity.* And because there is nothing but love and peace and good agreement in heaven, we are therefore to endeavour to bring ourselves to that temper before we dye.

"If God so loved us, as to send His own Son to dye for us, we ought to love one another: for we are all equally His creatures, and all redeemed by His Son."]

SECT. XV.

A. Because there are many who think not of their souls, or of a world to come.

There are many who know they must repent, that is, *change their way of living,* upon their going to the Sacrament, but think that too great a trouble.

And there are very many, who purpose to reform, but cannot resolve to begin, and too often defer it till 'tis too late to profit them.

These are, for the most part, the true reasons, *whatever else is pretended,* why so many turn their backs upon this holy Sacrament.

Q. But may not people be hindered *by scruples of conscience?*

A. Yes: the Church supposes they may, and directs such persons what to do. *They are to go to some minister of God's Word, and open their grief:* and if they are in earnest, there is no doubt but they may receive satisfaction. So that every man may know, whether his not going to the Sacrament proceeds from a real scruple, *or from the corruption of a deceitful heart.* He who is not concerned to remove his scruples, is surely not much afflicted with them.

Q. This Sacrament *being so divine and comfortable a thing to them that receive it worthily,* I pray give some short and plain directions, such as may instruct and quicken me in so necessary a duty.

A. Remember then, that a sober and a Christian life is *the best preparation for the Sacrament.*

That it is much better to judge and condemn yourself *here,* than that God should condemn you *hereafter.*

Whenever, therefore, you perceive yourself to have offended in *thought, word,* or *deed,* delay not to *confess your sin unto God,* and to beg His pardon; and then go to the Sacrament, that you may have *your pardon sealed in heaven.*

Never be ashamed to *submit yourself* to those you have wronged; and be ready to forgive such as have offended you.

With these dispositions go to the Lord's Supper as often as you have a fit opportunity, and look upon that Sacrament as a sure pledge of the love of God, and depend upon His promise of pardon and grace to such as desire to serve Him with all their hearts.

And though you should not have the joy and comfort you may desire, yet faithfully rely upon the goodness of God, who maketh even *our fears and sorrows* to help us forward in our way to heaven.

And above all things consider, that as often as you partake of this holy Sacrament, you devote yourself to God's service, *and are under new obligations to lead a holy life.*

THE PRAYER.

Almighty God, who gavest Thine only Son Jesus Christ to suffer death upon the cross for our redemption, give us grace to keep up the remembrance of this great mercy, until His coming again. Grant that we may never be ashamed to confess the faith of Christ crucified; that we may never despise the blessings He hath purchased for us, nor the means of grace which He hath ordained; which we most humbly beg for the sake of the same Jesus Christ our Lord. *Amen.*

PLAIN AND SHORT DIRECTIONS,

AND

PRAYERS[a],

FOR PARTICULAR PERSONS,
FOR FAMILIES,
FOR THE LORD'S DAY,
FOR THE LORD'S SUPPER,
FOR THE TIME OF SICKNESS, &c.

[a] [In the first edition was added, "In the language, and for the use of the Diocese of Man. London: printed by Benj. Motte, 1707."]

TO THE INHABITANTS OF THE DIOCESE OF MAN.

It is for want of *consideration,* that any person or Christian family neglect to pray daily to God; the most unlearned see that they depend upon His providence; that they cannot prosper without His blessing; that they can do no good thing without His grace or assistance; that they can live no longer than He pleaseth; and that when they die, they must be *miserable* or *happy,* just as He shall judge they deserve to be.

These are the reasons which should prevail with every person to pray constantly for pardon and peace; for grace to do the will of God; for His blessing and protection; for a happy death, and for a joyful resurrection[b].

The ox knoweth his owner, and the hand that feeds him; hunger and cold seasons make the very beasts seek to you for *shelter:* and will not the loving-kindness of the Lord, nor His corrections, make you look up to *Him, by whom we live,* and from whom we expect all good?

God forbid it should be so with any of you, after you know the *great danger of living without God in the world,* and the *great happiness* of being under His protection.

Men may think to thrive by their own industry, by the help of friends, by what their forefathers have left them; but all these will not do without God's blessing; for, *except the Lord build the house, they labour in vain that build it.*

We may hope that good advice, our own reason, the fear of the laws, the care of our reputation, will keep us, that sin

[b] ["Blessed."]

and hell shall not get the dominion over us; but then we do not consider, that many who have had all these helps are now for ever undone, because they did not beg God's grace, without which nothing can save us from ruin.

For there is no wickedness, which any other person hath fallen into, there is no misfortune, no misery, but we are all liable to the same; and 'tis God's goodness that any of us are delivered. And therefore it is necessary above all things that we should secure the favour of God.

And they that do *so, by worshipping Him*[c] *daily*, will find great comfort here, and an unspeakable reward hereafter. *For God will give His Angels charge concerning them. He will deliver them from evil.* He will give them new hearts, and direct them in the way they should go, and bring them to everlasting life. And in the mean time whatever befalleth them shall be for their good at the last, and in this belief they shall always be easy.

Now all such as will not serve God to the best of their knowledge, and the means afforded them, will be left without excuse. *Here are plain and short instructions and prayers* in your own language, put in your hands. Such as may be used where any one in the family can read; such as may be learned by heart in a few days by them that cannot read; and yet such as by God's blessing may help to make you a religious people, and keep you in His favour.

That therefore which I do earnestly beg of all persons within my diocese, into whose hands this small book shall come, is this—that they would learn to say distinctly the first two prayers for morning and evening in private, and use them daily. This is what I shall expressly require *of all that come to be confirmed;* for how can they promise *to walk in the commandments of God,* who will not learn to ask His grace *by diligent prayer,* without which we can do no good thing?

In every family where there is one that can read, I do hope that the two family prayers will be constantly used. And I make no question but the clergy[d], who are[e] truly concerned for the souls of their[f] people, will bring many well disposed persons that cannot read, to learn and to use

[c] ["God."] [d] ["every clergiman."] [e] ["is."] [f] ["his."]

them; for they will consider the terrible words of the Prophet, *Pour out Thy wrath upon the families that call not upon Thy name*[1].

[1] Jer. x. 25.

The rest of the instructions and devotions are so necessary, and yet so short and plain, that I persuade myself they will be made use of by most that can read, and that many good people will read them to those that cannot read themselves. Remembering their own proverb: "When one poor man helps another, God is exceedingly pleased."

Remember that all men may be happy if it is not their own fault; for so saith the wise man, *Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance*[2].

[2] Ecclus. xxvi. 4.

And God Almighty grant, that what I have[g] here prepared for you may be for your present instruction and future welfare; and that you may never want that measure of knowledge which is necessary to save[h] your souls.

Tho. Sodor and Man.

[*Memoranda from Bishop Wilson's interleaved copy.*]

Things to be added in these prayers.
Prayer for parents for their children.
Prayer for the time of sickness.

My Brethren,

The directions and devotions w^ch^ I publish'd in yo^r^ own language near 40 years agoe, being now out of print, and being now shortly, by the course of nature, very soon to leave you, I thought it good to leave you my testimony of (sic).

You are answerable to God for every young person that you present to the Bp. to be confirm'd.

The neglect of family worship is one of the great causes of that indifference for religion w^ch^ is seen both in the Church and lives of Christians.

This w^d^ season our own, our children's and our servants' mindes with the fear of God, and with a love for His goodness: w^d^ prepare our mindes for the worship of God in publick.

The neglect of this duty is punished with the disobedience of children, with the negligence and dishonesty of servants, and with many other unobserved judgments.

A child or servant, a parent or master that does not worship God daily, must not expect himself to be served or obeyed faithfully.

[g] ["is" for "I have."]
[h] [add, "So that we may all, when we dye, meet in the Paradise."]

Them that honour Me, saith God, I will honour, and they that despise
[1] 1 Sam. ii. 30. Me shall be lightly esteem'd[1]; not only by God, by denying His favour and blessing, but by their children, servants, and others.

Confirmation. It ought to be considered, that when children are confirm'd very young, they will be too apt to fling off the yoke of obedience to their pastors, they'll not come to be catechised, and instructed, they need no certificate in order to marriage, &c. These may be thought little things by those that have not considered.

Parents should be put in mind (exhorted) to see that their children say their prayers morning and evening, and that they do it seriously, &c.

Family prayer. Remember this truth, That God will have no regard to the prayers of those who have no regard to His commands.

Remember this excellent rule, Never to undertake any work w^ch^ you have not the confidence to beg of God to bless and prosper in your hands. This will direct you, and keep you from doing a thousand things w^ch^ you will afterwards repent of.

Prayer. We are commanded and obliged to pray every day, that we may preserve in our mindes our dependance upon God, our love of God—as He is the giver of all the good we desire or hope for, or want.

Without prayer we shall neither begin nor end well any business.

Prayer. We are put in mind that God is always present, both hears and sees us.

Qualifications. To be truly sensible of our wants, to ask with the humility of a child. See Collect. fol. p. 60.

A short address to the clergy touching fitting their young people for confirmation. Vide my printed sermon[i].

Parents to oblige their children and servants to attend regularly on the publick worship.

Great pains and care should be taken to possess children's mindes with the dangers they are in by reason of the corruption of their nature, and the blessing of a Redeemer—Of the danger of dying unconverted, and of the account we must all give. Proneness to sin—Temptations—Evil world—Our own inability.

Church. To see that their children behave with decency and reverence in the house of God, or wherever they say their prayers. A clergyman will have more to answer, more than many are aware of, who despises the care of petty schools. If children are not early taught to mind their prayers, and say them with reverence, seriousness, and attention, he will have a congregation of thoughtless, indevout hypocrites, who worship God with [their lips, while their heart is far from Him.]

To masters and mistresses of schools. The evil custome of reading too fast, sticks to too many all their life after, and is hardly to be left off, when men come to read in publick, &c.

Children praying. Take especial care that they say them with serious-

[i] [That is, the Sermon before the Society for promoting Christian knowledge, 1724: numbered 57 among the Bishop's collected sermons.]

ness and deliberation, or they will get an habit of not *saying* their prayers.

Give me a heart to love and to fear Thee, and to keep Thy commandments.

Though a Christian's lot may be in a place where he cannot have the benefit of family prayers, yet no one can excuse himself from making use of a private prayer morning and evening.

Preface. I have observed a simplicity of expression, suited, as it ought to be, to the understanding of every one.

The general corruption of Christians ought to oblige every minister of God to use his best endeavour to establish Family Religion. The want of w^{ch} is one of the greatest occasions of the growing vices of the age we live in, and w^{ch} we have reason to fear, will end in God's judgments upon this nation.

Business. That family that can find time for business, for pleasures,
Pleasures. for every thing relating to this life, and yet cannot find time to serve their God, are certainly in the way of eternal ruin.

They that love God will find time to glorify Him—They that love their own soules, will not fail to beg of God to help them to save them being lost for ever.

What is here aimed at is this. To awaken such as are not hardened in sin, that they may see their danger of living without God in the world, before they go to give acc^{t} for . . . . .

We live upon God's bounty, and will not own it. We depend upon Him. We want His grace and help, and will not ask it. We are sinners, and will not beg for pardon. We have powerful enemies, and will not ask His protect^{n}. In short we are in the way of ruin, and [do] not fear for ourselves.

They that do not know why they are Christians are in a ready way to become Infidels.

So they that do not know why they are protestants, are in manifest danger of being seduced to popery.

So necessary it is, that young people sh^{d} be instructed in the necessary principles of the Christian religion.

And be made sensible that no less than their soules are at stake—in order to make them serious &c.

This is not likely to be done, if young people are not taught to be serious betimes.

Teach them to read, and especially to say their prayers, with the greatest deliberation—that their mindes may go along with their words and lips—or the vice of hurrying over their prayers will, without a very great [grace ?], stick to them as long as they live.

You may think these are little things but they are (neglect of them) of more evil consequence than you may be aware of.

Family Prayers. If yo^{r} servants serve and fear God they'll serve you more faithfully.

Private Prayers. Without begging God's protection you will be exposed to every temptation of the world, the devil, and y^{r} own corrupt—(sic).

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PLAIN AND SHORT

DIRECTIONS AND PRAYERS.

PRAYERS FOR PARTICULAR PERSONS.

Consider the danger of going into an evil world without God's[a] blessing, and then you will not[b] neglect to pray for His grace and protection every morning.

MORNING PRAYER.

O Lord, my Maker and Redeemer, I thank Thee for all Thy mercies, and especially that I am a Christian, and in the way of salvation: Lord, suffer me not to go astray[c], or bring me back by such means as to Thee shall seem meet.

Let Thy[d] grace, *which is sufficient*[e], secure me from the temptations of the world, the flesh, and the devil; *that I may not follow nor be led by them.*

Let my belief of Thy infinite power, and justice, and goodness, make me to *fear,* and to *love,* and to *put my whole trust* in Thee.

Let the goodness of Thy commands incline me in all things to *obey* Thy blessed will, that I may love my neighbour as myself; and forgive, and live in charity with all the world.

That I may obey such as have the rule over me; be just in all my dealings; true and faithful in my words and promises.

[a] ["Protection and blessing."]
[b] ["never."]
[c] [Add "from Thy commands."]
[d] [Add, "all-sufficient, all-powerful."]
[e] [Add "I beseech Thee," and omit "which is sufficient."]

That I may be temperate, sober, and chaste; lead an honest and a godly life; be content with my condition, and never desire to better it by unjust ways.

[f]The Lord preserve me from all[g] evil; from *pride,* and *malice,* and[h] *idleness,* and *uncleanness;* from *deceit,* and *worldly-mindedness;* and from *lying* and *slandering.*

I beseech[i] God, that His grace may ever be with me, to keep me from all *thoughts, words,* and *actions,* that I should[k] have cause to repent of[l].

Defend me[m] in all dangers, comfort me in all afflictions, direct me when I know not what to do, and bring me in His[n] good time to His heavenly kingdom, for Jesus Christ's sake.

O Lord, hear me, not according to my weak understanding, but according to the full meaning of that *form of words*[o] which Jesus Christ hath taught us:

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

[*Memoranda.*]

Give me an heart always open to receive the truth.

Enable me to get the mastery of all my sinful passions and affections, of my corrupt nature, w[ch] I find to be prone to evil continually.

Possess my soul with a great desire of pleasing Thee, and with a fear of offending Thee.

Imprint upon my heart the thought of what I shall be for ever when I dye.

May I never render myself by any sin unworthy of Thy grace.

May God who w[d] have all men to be sav'd and to come to the knowledge of the truth, bless these endeavours of mine for His glory and the salvation of souls.

Give me the graces w[ch] Thou knowest I most stand in need of.

Matt. xviii. 3. "Except ye be converted, and become" &c. Vouchsafe me, gracious God, the grace of a true conversion.

[f] [Add "may."]
[g] [Add "sin and."]
[h] ["from."]
[i] ["pray."]
[k] ["may."]
[l] [Add, "when I come to dye, or when I ly down to sleep."]
[m] [Add, "I beseech Thee."]
[n] ["Thy."]
[o] ["Prayer."]

PRAYERS FOR PARTICULAR PERSONS.

WHOEVER goeth to sleep without God's blessing, hath much reason to fear his own safety. And therefore every wise man will put himself under God's protection[p].

EVENING PRAYER.

BLESSED be God for all His favours[q] from day to day bestowed upon me.

Lord, make me sensible that I wholly depend upon Thee for *life*, and *health*, and *prosperity*, and *comfort*[r]; that it may be my delight as well as my duty to serve Thee faithfully.

Continue to me Thy blessings, I beseech Thee, and give me grace never to abuse them.

O God, be merciful unto me, for[s] I have walked contrary to Thy holy laws; Lord, forgive me, and deliver me from those judgments which my sins deserve[t].

Give me grace never to consent to any known wickedness[u], nor ever to grieve Thy Holy Spirit, by which I am sanctified.

Let me see[x] the danger of sin, that I may flee from it, that I may strive against it, that it may never be my ruin.

Enlighten my soul with saving truth; correct me in mercy when I grow careless of my salvation. Make me ever mindful of my latter end. From sudden and from eternal death, good Lord, deliver me.

Preserve me from the power and malice of the devil; grant me a quiet sleep, a happy death, and a joyful resurrection, for Jesus Christ's sake. *Amen.*

O Lord, hear me, not according to my weak understanding, but according to the full meaning of that *form of words*[y] which Jesus Christ hath taught us:

[p] [Add, "when he lyes down to sleep."]

[q] ["Mercys."]

[r] [Add, "and for every good thing I desire or hope for."]

[s] ["Whereinsoever."]

[t] ["The judgments my sins have deserved."]

[u] ["Or to sin against my conscience. Let nothing ever prevail with me to sin against my conscience, that I may not grieve Thy Holy Spirit, and force Him to forsake and leave me to myself."]

[x] ["Understand the dreadful."]

[y] ["Prayer."]

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

[*Memoranda.*]

Give me, O God, a great concern for my salvation.

A man is never more in danger than when he thinks that he stands not in need of God's direction and help.

Whoever thus begins and ends the day with God, will lye down with a comfortable sense of being secure under the protection of the Almighty, of one able to save him.

What have I been doing this day, what favours have [I] received from God.—What have I to thank God for? what have [I] to ask pardon for? what favr to beg of God?

Be merciful unto me, and forgive me, and give me grace and strength, that I may do so no more.

Make me truly thankful for all Thy mercys and favours. May the promises and threatenings of Thy Gospel, and the account I must one day give, be in my mind continually.

May I spend my life to Thy glory.

May Thy fear keep me from all wilful and known sin.

Fill my heart with an holy fear of Thy judgments.

Give me the spirit of temperance and chastity, that I may never provoke Thy Holy Spirit to forsake me by any instance of uncleanness.

Thanksgiving. I most heartily thank God for His care over me. For all His blessings of Nature and of Grace.

Grant that I may live like one who hopes for heaven when he dyes—that I may fear Thy judgments—admire and adore Thy goodness. Give me the graces wch Thou knowest I most stand in need of.

Morning. Raise me, O Lord, at the last day to life everlasting.

After Prayer. Give us the graces and blessings we stand in need of, notwithstanding our unworthiness in asking them.

May we ever resign our wills and desires to Thee.

Give me grace to learn and to do my duty.

Enable me to resist all the sinful desires of my corrupt nature.

Deliver me from all blindness and hardness of heart.

Family. Let no worldly business hinder us from taking care of our souls.

Give me a purpose of pleasing Thee in all my actions.

May I never grieve Thy Holy Spirit by wch—(sic).

May we see and adore Thy providence in the government of the world.

Give me knowledge to see, an heart and power to do Thy will.

Fill my heart with an holy fear of Thee and of Thy judgments—
Give me a lively sense of the evil and the danger of sin.
Leave me not to the desires of my own heart.

Night. O Jesus, be Thou our Saviour, now and at the hour of death.

Grace for little Children. Blessed be God for the meat we eat, or w^{ch} [He] gives us.

A Prayer for Parents for their Children.

O Heavenly Father, for Jesus Christ's sake, the Son of Thy love, direct and bless all my endeavours for the good of my children; and grant that I may not become their enemy by any evil example, or by the neglect of any part of my duty to them.

Give them, I beseech Thee, healthful bodys; and imprint upon their soules in the days of their youth a deep sense of the love and fear that is due to Thee their Creator.

Preserve them from the temptations of an evil world, leave them not to themselves, and to their own choices, and give them hearts always open to receive instruction.

Endue them with sound principles of virtue, religion and holiness, and give them hearts, &c. . . . O God, be Thou their Father and their portion in this world and in the world—(sic.)

MORNING PRAYER FOR A FAMILY.

Let one read or say devoutly what followeth, the rest of the family attending.

The Lord hath brought us safe to the beginning of this day; let us therefore give thanks for this, and for all His mercies.

Let us pray that we may live in the fear of God, and continue in love and charity with our neighbours.

That His Holy Spirit may direct and rule our hearts, teaching us what we ought to do, and what to avoid.

That the grace of God may ever be with us, to support us in all dangers, and carry us through all temptations.

That the Lord may bless all our honest endeavours, and make us content with what His providence shall order for us.

And that we may continue His faithful servants unto our lives' end.

For all which blessings let us devoutly pray.

O God, by whom the whole world is governed and preserved, we give Thee humble thanks for Thy fatherly care over us; beseeching Thee to make us truly sensible of Thy mercies, and thankful for them.

Give us grace that we may walk as in Thy sight, making a conscience of our ways, and fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist the temptations of the world, the flesh, and the devil; to follow the motions of Thy good Spirit; to be serious and holy in our lives, true and just in our dealings, watchful over our thoughts, words and actions; diligent in our business, and temperate in all things.

And because we cannot be safe without Thy succour, defend us, we beseech Thee, from all dangers both of body and soul.

Make us ever sensible that we depend upon Thee, that in all our necessities we may look up to Thee for help. And the gracious God give us what is needful for us, and withal give us contented minds.

Give us the blessings of this life, and grace not to abuse them; but above all things, give us the blessings of the world[z] to come, for Jesus Christ's sake.

Hear us, O God[a], not according to our weak understanding, but according to the full meaning of that form of words[b] which Jesus Christ hath taught us:

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

[*Memoranda.*]

O God, whose eyes are in every place beholding the evil and the good—
O Lord Jesus, who makest continual intercession for us in heaven—
Deliver me from the vices of the age and place I live in.

[z] ["Life."]

[a] [Add, "and grant us all things necessary for us, and for Thy whole Church. Hear us, we beseech Thee."]

[b] ["Prayer."]

Pardon the sins of this nation. Bless the governors and government, and all in authority in church and state.

Take us this day, we beseech Thee, under Thy protection, and grant us grace never to undertake any work on w^ch^ we dare not beg Thy blessing.

Give us evermore a comfortable sense of our security under Thy protection and providence, and grant that we may evermore submit to what Thou shalt order for us, whether to chastise us for our sins, or to improve our graces.

Keep us under the protection of Thy good providence, and make us to [have] a perpetual fear and love of Thy holy Name.

May God deliver us from our enemies—send us peaceable times—fruitful seasons—healthful—grace never to abuse His blessings—but use them to His glory, our own comfort, and to the relieve (sic) of those that are in want.

EVENING PRAYER FOR A FAMILY.

Let one read or say devoutly what followeth, the rest of the family attending.

By the favour of God we are come to the evening of this day; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to fit us for the hour of death.

Let us with penitent hearts beseech Him to pardon our sins; and to deliver us from the evils which we have justly deserved.

Let us resolve to amend where we have done amiss, and pray God that His grace may ever be with us.

And that we may be safe under His protection, who alone can defend us from the powers of darkness.

For all which blessings let us devoutly pray.

O Lord, and heavenly Father, we acknowledge Thy great goodness to us, in sparing us when we deserve punishment: in giving us the necessaries of this life, and in setting before us the happiness of a better.

The merciful God pardon our offences; correct and amend what is amiss in us, that as we grow in years we may grow in grace; and the nearer we come to our latter end, the better we may be prepared for it.

In the midst of life we are in death. Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal death.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us an household fearing God, submitting ourselves to His good pleasure, and putting our whole trust in His mercy.

Bless the lord and government of this isle, the bishop and pastors of Christ's flock, and continue to us the means of grace, and the blessings of peace and unity, which by Thy goodness we enjoy.

Let Thy blessing, O Lord, be with us, to defend us in all dangers, and comfort us in all adversities. And when we depart this life, grant that we may dwell with Thee in life everlasting, for Jesus Christ's sake.

Hear us, O merciful God[c], not according to our weak understanding, but according to the full meaning of that form of words which Jesus Christ hath taught us:

OUR Father, which art &c.

[*Memoranda.*]

Bless the government of this place, and all in authority in church or state.

Be gracious unto all in affliction &c. See my own private devotions.

Make us truly thankful for all Thy mercys and favours to us.

All this we beg for Thy glory and our salvation, through the merits and mediation of Jesus Christ.

To be inserted in Evening Prayer for familys.

Give us an interest in all the graces and blessings which Thou hast vouchsafed unto the prayers of holy Church this day.

Have mercy upon all those who apply to Thee for mercy and pardon.

Forgive all that [have] injured us.

We recommend unto the mercy of God our friends &c.

Blessed be God that our sin and ingratitude has not hindered Thy mercy and goodness to us.

Those who never pray, are in the way of eternal damnation most certainly.

[c] ["See Morning Prayer."]

A SHORT AND NECESSARY INSTRUCTION FOR SUNDAY MORNING.

The Lord, *who hath blessed one day in seven,* blesseth all those that keep it holy, and very terrible[d] have been His judgments upon them that have profaned it.

It is your duty, therefore, *on this good day,* to lay aside, as much as possible, all worldly business, all worldly thoughts, all worldly pleasures, that you may honour your Creator to the best of your power:—by owning your dependance upon Him; by hearing His word and His commands; by asking His blessings, and giving Him thanks for His favours.

If then it is our interest and our happiness to serve God, it is our duty to be at His house before His service begins; to shew that we fear His Majesty, and dare not offer Him *a lame sacrifice;* to shew that we do indeed desire His blessing, and take delight in serving Him.

When therefore you come into the house of God, and first kneel down, *say secretly this short prayer:*

A short Prayer at your coming into Church.

May the good Spirit of God dispose me[e] unto and assist me[e] in His service; the Lord give us all a true and lively sense of our wants, and of His mercy and presence amongst us, that we may serve Him with our hearts as well as with our bodies, and that our prayers may be heard for the sake of His Son Jesus Christ our Lord. *Amen.*

After this, attend diligently to what is said and prayed for; remembering that they are *your* prayers which are offered up to God; but that you[f] have no share in them, if you do not mind what is asked in your name.

That your heart may go along with your prayers, say softly, *Amen, So be it,* to every petition. This is what the most unlearned may do, and it may be the most learned cannot do better, to keep their minds intent upon what they are about.

[d] [Add, "and many."] [e] ["us."] [f] [Add,' will."]

When you *confess your sins,* do it with great seriousness and concern, remembering that you are for ever undone, if you are not forgiven. And then hear with comfort upon what conditions God will pardon you [g]: if you *repent and believe the Gospel,* you are sure to be forgiven, for you have it declared by one who hath this commission from Christ *Himself, Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained* [h] [1].

[1] John xx. 23.

When the word of God is read or preached, be careful to mind it; that you may know your duty, and the reward of doing it; that you may observe the way of God's dealing with mankind, in punishing the wicked, and in protecting and rewarding the righteous; that you may know the manner of our redemption, and the great love of God in bringing it to pass; that you may see the dangers you are liable to, and the blessedness that is set before you; ever remembering that *faith, without which we cannot please God, cometh by hearing, and hearing by the Word of God* [2].

[2] Rom. x. 17.

And be sure to behave yourself with great reverence and devotion, while you are in the house and presence of God; for if when you should be on your knees, asking God's pardon and blessings, or standing to praise the Creator of heaven and earth; if instead of doing so, you sit and sleep away the time, or carelessly gaze and think of other matters, then you will return from God's house with a curse, and not with [i] a blessing.

And yet the very best of us, after all our care, have cause to beg pardon even for the faults of our devotions. Therefore before you rise from your knees, say privately *this short prayer.*

A short Prayer before you leave the Church.

The good Lord accept of our duty and service; pardon our sins and infirmities; give us what is needful for our souls

[g] [Add, "that is."]

[h] ["When therefore the minister of God pronounceth the Absolution, you w^d^ do well to apply it to yo^r^self in some such words as these, said privately. May this Pardon fall upon my soul, and seal the Forgiveness of all my Sins."]

[i] ["Instead of."]

and for our bodies, and keep us evermore under Thy protection, for the sake of Jesus Christ our Saviour. *Amen*[j].

And now God forbid that you should spend the remainder of this good day, so well begun, in sin and vanity. Rather think how you may do most honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have children and servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at church, and resolve to do, to the best of your knowledge, as you have been taught.

Then will the Lord be with you, to bless you in the way you go, to preserve and to prosper you. For this is what He hath declared, *Them that honour Me I will honour; and they that despise Me shall be lightly esteemed*[l].

[l] 1 Sam. ii. 30.

A Prayer for Sunday Morning.

O Lord, who hast consecrated this good day to Thy service, give us grace so to observe it, that it may be the beginning of *a happy week* to us; and that none of Thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, that *here we have no abiding place*, that we may seriously and timely provide for another life; and grant that this great concern may make us very desirous to learn our duty, and to do what Thou requirest of us. And blessed be God that we have churches to go to, that we have time to serve our Creator, that we have pastors to teach us. O Lord! prosper their labours, and give us grace to profit by them, that they and we may enjoy an everlasting Sabbath with Thy saints in heaven, for Jesus Christ's sake. *Amen*[k].

[j] ["The good Lord pardon our Infirmitys, and Indevotions, and grant unto us all an Interest in all the graces and Blessings, vouchsafed unto the Prayers of Thy Holy Church throughout the world, for the sake of the Head of the Church, Thy Son Jesus Christ. Amen."]

[k] ["If the Lord's Supper is to be administred let the following Prayer be added." The Prayer however does not appear.]

[*Memoranda.*]

Children are too often suffer'd to profane the Lord's Day by having their own will, neglecting the Church and Service of God ; and it generally grows into an Habit.

Private Prayer at our first coming into the Church, and to our Seat.

May Thy good Spirit, O God, assist us in Thy service. And that we may never seek Thy Face in vain, give us the Spirit of true devotion, and a Lively Sense of Thy Presence amongst us ; that we may not wilfully give way to any evil and distracting(?) thought. Give us also a deep sense of our wants and misery, and inability to help ourselves. And that our only refuge is in Thy Goodness, and Power and Promise to hear and help all such as call upon Thee faithfully. That all our Prayers, and Praises, and Thanksgivings may find acceptance at the Throne of Grace, through the Merits and Mediation of Thy Son, Jesus Christ our Lord. Amen.

A proper Conclusion to all our Prayers, to be said secretly, after the Blessing, and before we rise from our knees.

Pardon, O merciful Father, our Infirmities and Indevotions, and grant us an Interest in all the Graces and Blessings vouchsafed unto the prayers of Thy Holy Church throughout the World. For Jesus Christ His sake. Amen.

Lord's Supper. In charity with all men. i. e. Let us strive to do to our neighbour as Christ hath done for us.

Lord's Prayer. Let us never repeat the Divine and Powerful Prayer of our Lord with' considering His infinite [goodness] in permitting us to go to Him as to a Father.

Collects to be added to Morning and Evening Family Prayer.

After Trin. 7th, Lord of all power, &c.

As the careful observation of the Lord's day will always be attended with an especial blessing—so the profaning it has been justly observed to be the occasion of Wickedness, and Judgments of God upon those that profane it.

A PLAIN AND USEFUL INSTRUCTION FOR SUNDAY EVENING.

Concerning the providence of God, *or His wisdom and goodness in governing the world.*

That God is great, and to be greatly feared, we know by the world He hath made, and from His dreadful judgments.

That God is good, and to be loved and worshipped, we are convinced from His care of the whole creation.

For His tender mercies are over all His works[1]. Therefore have His creatures the comfort of the rain and sun, of food

[1] Psalm cxlv. 9.

and shelter; the earth yields its increase, and the seas are stored with creatures innumerable.

In the hand of God are these and all other blessings, which He withholds or giveth according to His good pleasure, to teach us that we wholly depend on Him; that *man liveth not by bread alone,* nor by his own industry, but by the[l] providence of God, who ordereth all conditions of life for the best for those that cannot choose for themselves.

And if He suffers *some to be poor,* it is because that condition is best for them *now*[m]; but He will make them a great amends in the next world, for what they want in this, if they will be content and honest, neither murmur at their own lot, nor envy that of others.

When God giveth riches, it is not to make them an occasion of our ruin, but to try our virtue; for *if we are not high-minded; if we trust not in uncertain riches, but in the living God; if we do good with them, and readily distribute to the necessities of others; then are riches a real blessing, and help to bring us to eternal life*[1].

[1] 1 Tim. vi. 17.

If He bringeth us into affliction, it is not that He is pleased with the miseries of His creatures, *but He is shewing them their transgressions, He is opening their ear to discipline, that they may return from iniquity, and save their souls from death eternal*[2].

[2] Job xxxvi. 9.

If He suffer us to be tempted, it is not that we might fall, but to make us more sensible of our own weakness, that we may come to Him for help on whom we depend, *who will not suffer us to be tempted above what we are able to bear;* and who will reward our poor endeavours with unspeakable happiness.

If we have *friends,* it is the favour of God to us; and if we have *enemies,* they are rods in His hand, either to correct, or to make us careful of our ways.

The devil himself, that powerful spirit, is under God's command, to[n] execute His judgments upon wicked men: while they that trust in the Lord have nothing to fear[o], for he hath no power to hurt them.

[l] [Add, "blessing and."]
[m] ["At present."]
[n] [Add, "trye the Faith and obedience of His Servants, and."]
[o] [Add, "from the Devil and his Agents."]

Happy are we who know these things now; and we shall be for ever happy, if we live according to this belief.

For then *we shall trust in the Lord with all our heart, and not lean unto our own understanding.*

We shall call upon *Him* for what we want, and thankfully receive what He is pleased to send. For *shall we receive good at the hand of God, and shall we not receive evil*[1]*?*

[1] Job ii. 10.

We shall hope for His favour when we mean well, and never expect His blessing when our designs[p] are evil.

We shall look upon God's time as the best, and not grow impatient when our desires are not answered.

We shall acknowledge His hand in every thing that befalleth us, and hope for His mercy even when He is angry, knowing, *that all things shall work together for good to them that love God*[2]. *Thus shall we dwell under the defence of the Most High, and shall be secure from fear of evil.*

[2] Rom. viii. 28.

A Prayer for Sunday evening.

Almighty God, by whom all things were made, and are preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves, and all that belong to us, to Thy merciful care; that we may ever look up to Thee for what we want, be thankful for Thy favours, never resist Thy dealings with us, nor neglect the means of grace which Thy providence affords us. And blessed be God, who giveth us what is ever best for us, who keepeth us from dangers, and hath provided for us better than all our works can deserve. The good Lord make us mindful of our duty, that as we often hear how we ought to walk and to please God, we may continue to do so unto our lives' end, through Jesus Christ our Lord. *Amen.*

[*Memoranda.*]

Providence. We see the wonderful perfections of God, in His infinit power, wisdom and goodness in the creation of the world, and His infinit care in the preservation of all that He has made.

[p] [Add, "and works."]

This should lead us to reverence His divine majesty—to fear His displeasure—to adore His wisdom—to adore His goodness, and to praise Him for His tender mercys over all His works; especially for His infinit love and goodness in sending His only Son to redeem us. By w^h^ we are restored to the favour of God.

For by the sin of our first parents, we are all defiled with sin, and become a sinful race of creatures, in whom God could take no pleasure, until Jesus Christ, (blessed for ever be His love) undertook to redeem us. By Him our peace is made with God, and by Him we are restored to the favour of God, and put us (sic) in a way of salvation.

Prayers and Petitions. O Jesus, who hast loved us, and given Thyself for us, an offering and a sacrifice to God for a sweet smelling savour[1]. [1] Eph. v. 2.

Let us love one another as He hath loved us.

Sin. Keep us from sin w^ch^ sent so many millions of glorious spirits to Hell. Give us such awakening thoughts and fears of sin, as may (sic.) That the wrath of God abideth on every sinner, who is not in the way of R[epentance.]

Give us all a due sense of Thy divine providence, and care for every thing w^ch^ Thou hast made.

If men w^d^ regard the Lord, and the works of His hands, they w^d^ glorify Him more than they do. They w^d^ acknowledge that nothing comes by chance, but by His appointment or permission; who doth always what is best and fittest to be done, who never afflicts us willingly. We sh^d^ then suffer as becomes us, as *men* subject to pain, sickness, and sorrow—as *sinners* deserving to suffer—as Christians—submitting to the will of God—as Jesus Christ our pattern did.

Prayer. Let us trust in, and depend on God, whose power to help us, whose wisdom to know, whose goodness to chuse for us, are infinit.

We sh^d^ then beg His blessing on all our undertaking, undertake nothing but what we can beg Him to prosper.

To resigne our desires and choices to Him.

Prayer. Leave us not to our own selves, or to our own choice.

To Him who alone is able to keep us from falling—

Make us sensible how blind and helpless we are without God's direction and assistance.

Thy mercy is over all Thy works.

The Refuge of those who have no helper.

Who disappointeth the devices of men.

To guide and direct us in all our ways.

The eyes of all wait on God for their being and well-being.

SHORT AND PLAIN DIRECTIONS FOR THE WORTHY RECEIVING OF THE LORD'S SUPPER.

When notice is given that the Lord's Supper is to be administered, resolve not to turn your back upon it.

Because Jesus Christ hath commanded us, *Thus to keep up the remembrance of His death*[1].

[1] Luke xxii. 19.

And because this is the only comfort of sinners: *For through faith in His blood we obtain the pardon of our sins, and are made partakers of the kingdom of heaven.*

But then you must consider how you may receive this Sacrament *worthily*.

And, because it may be you have no other helps besides the direction given when you have notice of the Sacrament, you should hearken diligently to *that exhortation*, by which you are fully taught *the way and means of preparing yourself for the Lord's Table.*

And then seriously consider with yourself:

1. Whether in truth you desire, and will do your best, to save your soul.

2. Whether you resolve not to do any thing, which your own conscience, or God's Word, forbids you.

3. Whether you will strive against those sins which you are most apt to fall into, by avoiding temptations, and praying for grace to overcome them.

4. Whether you will make what satisfaction you can to such as have reason to complain of you, or have been injured by you.

5. Whether you are ready to forgive, and love, and to do good to others, since God is so good and kind to you.

6. And lastly, whether you wholly depend upon the mercy of God for the sake of Christ's death, and are thankful for it.

Now if you find your heart thus disposed, then in God's Name go to the Sacrament.

But be sure to mind all that is said and done there;

and that will teach you your duty, and help to make you devout.

When therefore you are exhorted to *remember the poor*, and a collection is made for them, hear *what great promises* God hath made to such as are charitable; and resolve to give something according to your ability, and be confident it will not be lost[q].

Let your heart go along with all the prayers, and softly say *Amen* to every petition, and then they are truly *your* prayers, and this will keep your thoughts from wandering.

When you hear how *Divine and comfortable a thing it is to receive this Sacrament worthily, and how dangerous it is to receive unworthily:* lift up your heart, and pray God to pardon your infirmities, and what is wanting in your preparations.

When you are called upon to *make your humble confession to Almighty God*, be sure to let your whole heart go along with the minister; and humbly pray that you may have a share in that pardon *which is then pronounced.*

When *the comfortable words of Christ and His Apostles to such as truly turn unto God*, are read, think what a mercy it is, that God will forgive and receive us into favour upon such gracious terms, that the greatest sinner needs not despair of favour.

When you declare[r] that *you do not presume to come to the Lord's Table, trusting in your own righteousness, but in God's great mercy;* say this with much seriousness, and your deep humility will make amends for many imperfections.

When God's minister breaketh the bread, and poureth out the wine, and blesseth them, let them put you in remembrance of Christ's Body broken, and His Blood shed upon the Cross for our redemption; and[s] pray that they may be a means of conveying unto your soul all the benefits of His precious Death.

And when you receive the Bread and Wine, be sure to mind what is said to you, and say *Amen* to it.

[q] ["Widow's Mite.—So that a poor person can, in the sight of God, be more charitable than the rich. Luke xxi. What a comfort must this be."]

[r] ["The minister of God in your name declares."]

[s] [Add, "in your heart."]

And pray God to enable you to *renounce the devil and all his works, constantly to believe God's holy word, and obediently to keep His commandments; which at your baptism you vowed to do.*

When all have received, and *you have offered your soul and body to God, as your reasonable sacrifice,* then remember that *you are bought with the price* of Christ's Blood; and God forbid that you should forsake the service of Him who hath so dearly purchased you.

And now you may return home with God's blessing, and this comfortable truth, that *He who spared not His own Son, but gave Him up for us all, how will He not with Him also freely give us all things*[1]*?*

[1] Rom. viii. 32.

And remember that if a man *doth truly set his heart to seek the Lord,* and doth what he can to please Him, God will pardon a great many imperfections besides[2].

[2] 2 Chron. xxx. 18.

A thanksgiving to be said after the Sacrament, and at other times.

O Lord and heavenly Father, I am not worthy of the least of all the mercies which Thou hast shewed Thy servant, for I wholly depend upon Thee; therefore I do most humbly thank Thee for all Thy favours, Thy continual care over me, Thy patience towards me, Thy fatherly corrections, Thy merciful deliverances: but above all, for the unspeakable benefits of the Death of Christ. O Lord, preserve in my soul a lively sense and remembrance of all Thy blessings, that I may think of Thy goodness, that I may still taste of Thy kindness, and that I may continue in Thy favour, and under the direction of Thy good Spirit, unto my life's end. *Amen.*

[*Memoranda.*]

Scruple. But what if I cannot bring my heart to such a temper of fear and love and devotion as becomes a worthy communicant?

Answer. Do what you can, let your outward action w^{ch} is in your power shew that you w^{d} be as devout as you are required to be, if that inward devotion were in your own power. Go to the Lord's board with in (sic) obedience to Christ's command. Confess your unworthiness sincerely, and God will accept you for the present. W^{d} a father reject a son

because he's weak and cannot go down on his knees to ask his blessing?

All our prayers are offered to God in the Name of Jesus Christ crucified. We plead with God for His Son's sake, represented in y^e^ creatures of Bread and Wine.

Burnt offering.—Prefiguring the satisfaction, w^ch^ Christ sh^d^ one day [vouchsafe] to make for us.

Bread and Wine first offered to God, and then returned to us with a blessing, by eating of w^ch^ we become partakers of the Lord's Table, He being the entertainer, we the guests.

By setting the memorials of Christ's Body and Blood before God, we shew that we ourselves do remember His death, and beg God to remember His death in favour of us, now and whenever we pray to Him for His Son's sake.

The Lord's Supper a meanes of supplicating God.

The Lord's Supper (as appears by the time it was ordained) was ordained in the room of the Passover.

It was ordain'd to render God favourable to us, by representing to Him what Jesus Christ His Son has done and suffered for us.

As also to keep in our mindes the remembrance of His infinit love in dying for us, and the blessing He has therby purchased by this Sacrament communicated to us. . .

The great and publick testimony of our being Christians.

Mr. Johnson's Unbloody Sacrifice.

The true and full notion of the Lord's Supper is, that it is a religious feast upon Bread and Wine, that have been offered in sacrifice to Almighty God, and are become the mysterious Body and Blood of Christ.

Our sins were laid upon Christ, as they were upon the sacrifices under the Law, in order to be expiated by the shedding their blood.

To deterr you from sin—do but consider what Jesus Christ suffer'd when our sins were laid upon Him—the evil treatment—His passion—the sad death He underwent. You will then be better able to judge how hateful sin is to God, and how unfit it makes us for heaven and happiness. And that He will not forgive it without a valuable satisfaction, even the death of His own Son. And that such as despise these sufferings, and lay not hold of them, are like to be for ever undone. "A certain fearful looking for of judgment and fiery indignation, &c."

Sacrifices. The life of the beast, i. e. the blood in w^ch^ was the life, was given for the life of the offender.

Ends of Sacrifice. To render our prayers more acceptable to God for what we pray for.

As a grateful sense of favours received.

For procuring pardon for sins committed.

To acknowledge the power of God to whom we offer.

To render Him gracious to the worshippers.

To keep communion with Him.

But above all—That it might be a perpetual memorial of the Sacrifice of Jesus Christ for the sins of the world. By w^ch^ He reconciled us to God, obtained our pardon upon our repentance, grace to amend our lives, an happy death, and a blessed resurrection. The commemoration of this Sacrifice y^e^ most prevailing argument we can make use of with God for these things.

If you ask what we mean by this service?

This is the answer we give.

The Bread and Wine are to represent the sacrifice of the Body and Blood [of] Christ. And being consecrated and received by us, they are the Body and Blood of Christ, in virtue and power.—i. e. . . . .

Scape goat. Lev. xvi. 21. All the transgressions of the children of Israel shall be put on y^e^ head of y^e^ goat.

As y^e^ death of Jesus Christ was the greatest blessing to Christians, so it ought to be remembered and made a part of Christian worship, and the subject of our thanks to God. And such as do worthily join in this service are partakers of all the benefits of Christ's passion—all that He purchased by His death.

At Baptism we were admitted into God's family, out of w^ch^ there is no ordinary way of salvation.

If we have done anything unworthy of members of such a family, we have no way of obtaining pardon but by meanes of the other Sacrament, the Lord's Supper.

The material Bread and Wine do become the Body and Blood of Christ in a spiritual manner, by prayer and the operation of the Holy Ghost: and as such we are to receive them, as we hope to receive benefit by them.

God alone can pardon sins, and give us grace. The ordinary way He does this, is by His ministers, and by the Sacraments; we have no assurance of pardon by any other way.

As a learned man has observed (Bp. Burnett's Catechism[t],) as wax by putting a seal to it, though it continues wax still, yet that seal put to it may bring you a pardon for your life, and so it becomes of high value indeed.

Sacramental Devotions.

John iii. 16. God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life.

O God of love, let this exceeding riches of Thy love for sinners, for *me* a sinner, inflame and constrain me to love Thee, with all my heart, and soul, and mind, and strength.

[t] [An Exposition of the Church Catechism, for the use of the Diocese of Sarum, 1710, p. 321.]

If God so lov'd us, we ought to love one another.

Let this motive and example, blessed God, warm my heart, and teach me how to behave myself towards my neighbours.

1 Pet. ii. 4. Who bore our sins in His own body on the tree.

The death of Christ the Son of God—what an abhorrence of sin must it give us! how highly displeasing to God—how provoking to His holiness! that His only Son must dye to procure a sinner's pardon—to appease the justice of God. This ought to give us awakening thoughts of sin indeed, and a settled hatred of all sin.

O God, for His sake grant it may do so.

Obedience.

Heb. ii. 3. How shall we escape, if we neglect so great salvation; i. e. w^ch^ concerns our eternal happiness or misery. When no less a person than the Son of God came down from Heaven to shew us the way thither—to give us saving rules to live by! will not this if considered bind us to obedience? Will not this, if anything, oblige us to receive His doctrine, and bind us to obey His rules He has given us (sic) for our everlasting happiness? we shall be without excuse, and miserable for ever. O eternal Son of God, grant that I may reverence the dignity of Thy person, and obey Thy laws as sovereign of the world.

The comfort of sinners. Rom. viii. Who is He that condemns? 'tis Christ that dyed for us: Christ the Son of God, whose intercession is infinit, who is never denied any favour. He asks for those that apply to Him as they ought; whether it be for pardon or grace, for comfort or for life eternal.

Jesus Christ as He is the Son of God, sees and hears all our wants and sorrows, being omniscient: can help us, being omnipotent: [being] all-sufficient, can help all the world. Text, "I know in whom I have believed[1]," &c. Even in the only Son of God, who by His blood has satisfy'd the divine justice,—who intercedes,—who has given His Holy Spirit, who &c. [1] 2 Tim. i. 12.

Preparation for Lord's Supper.

Have but y^e^ courage to ask yourself some such questions as these.

Have you ever seriously considered, that when you dye, you will be happy or miserable for ever after? Heaven and hell are before you—have but the courage to ask yourself, w^ch^ of these is like to be your portion when you dye. Are you really satisfied in your mind that your present way of life is such as will please an holy, just, and good God?

Have you considered that you can do no good thing without the grace and help of God, and that you ought not to expect His grace without praying for it.

Remember that this life is a state of tryal; and that when this life is ended, yo^r^ tryal is over.

When you are invited to the Lord's Supper, you are directed what you are [to do] to become a worthy communicant. If the minister reads deliberately and distinctly, and you attend to what he says,—That you must truly repent of your sins—that is, that whereinsoever you are sensible

you have done amiss either by will, word, or deed, to [sic] beg pardon of God, with full purpose of amendment of life.

And if you are sensible that you have done wrong to your neighbour, you must make him satisfaction to the best of your power, and to be ready to forgive others that have offended you, as you expect to have forgiveness at God's hands. Add to this a most necessary duty—that is, that you seriously purpose to lead a Christian life, following the commands of God; you may then go without fear to the Lord's Table, and take the Holy Sacrament to your comfort, firmly believing, that God, for Christ's sake who dyed for us, will pardon your sins, and receive you into, and continue you in His favour and under His protection. For all w^{ch} mercies you will be bound to give unto God continual thanks, and praise, and glory.

All that is required as absolutely necessary is—that is, to examine yourself, whether you truly repent you of your [sins,] stedfastly purposing to lead a new life—have a lively faith in God's mercy through Christ—with a thankful remembrance of His death, and be in charity with all men.

Spiritual Communion, when we are destitute of the outward meanes of communicating in publick or private.

All Christians in the first ages of Christianity communicated every Lord's Day.

Petitions. David's earnest prayer.—Take not Thy Holy Spirit from me.

PLAIN AND SHORT INSTRUCTIONS FOR SUCH AS HAVE BEEN CONFIRMED, AND FOR SUCH AS HAVE BEEN AT THE LORD'S SUPPER.

Having given up yourself to God and His service, you are *now* under the government of His Holy Spirit, which will *direct* you in the way you should go, *enlighten* your understanding, *assist* you when you want help, *awaken* you when you grow careless, *correct* you when you forget your duty, and will *never forsake* you until you come to heaven, if it is not your own fault.

But if you shall at any time hereafter grieve this good Spirit, by going wilfully against your conscience, and becoming *the servant of sin;* then will He leave you, and an *evil* Spirit will take the government of you, and will lead you from one wickedness to another, until he bring you to destruction both of body and soul.

That you may escape this danger, it must be your great care,

First, To live in the fear of God, that you may not consent to known iniquity.

This was David's rule; *I have set God always before me, therefore I shall not fall*[1]. That is, he ever had it in his mind, that God was still present with him, *saw* all his *actions, heard* all his *words,* and *knew* the very *thoughts* of his heart.

[1] Psalm xvi. 9.

Now this is what *you* must do, and often think thus with yourself: *Is not this action against the laws of God? Will not this displease Him, who seeth all I do, and who will call me to an account if I do amiss? Will not this injure my neighbour? Is this a life fit for a Christian to lead? Is this company fit for a good Christian to keep? &c.* And *this is to live in the fear of God.*

Secondly, But if notwithstanding this care you fall into sin, *your next concern must be to repent of it immediately.*

And do not put off your repentance, in hopes that you have time enough to leave your sins, and to make your peace with God; for this has been the ruin of most of such as have perished in their sins.

But know for a truth, that it is the mere favour of God, that any man living repents and forsakes his sins; that you can only do so when He pleaseth; and the longer you continue in sin, the more *desperate,* the more *careless,* and the more *hardened,* you will grow, and more unfit for God's favour. This, therefore, was *David's* practice: *I made haste, and delayed not to keep Thy commandments*[2].

[2] Ps. cxix. 60.

Thirdly, Be careful at all times to *own your dependance upon God,* by praying to Him for what you want, and giving Him thanks for what you receive.

And do not think that *want of learning* will excuse you from doing this. There is no man who can lift up his heart to God, but can *pray Him to forgive this sin; to bless this undertaking; to bless his children and his labours; to deliver him from such an evil or temptation.* And every man who knoweth when he receiveth a mercy, *can own it is God's goodness to him, and thank Him as well as he can;* and God, who well understands His children's meaning, will pity their infirmities, accept of their service, and answer their prayers.

4. *Lastly,* When the Spirit of God puts into your mind good thoughts and desires, do not strive to divert, but cherish them; and remember, that all opportunities of *knowing* or *doing* your duty, *the advice of friends, the reproofs of enemies, the afflictions of this life, and the hopes and fears of the next,* are all designed by the providence of God, to help forward your salvation, and to keep you in the ways of holiness, which you have chosen.

Be mindful therefore of the words of the Apostle of Jesus Christ: *It had been better for you not to have known the way of righteousness, than afterwards to turn from the holy commandment delivered unto you*[1].

[1] 2 Pet. ii. 21.

A Prayer for Divine grace.

Blessed Spirit of grace, by which I have been called to this state of salvation: be Thou the guide of my life, and lead me in the way that I should go, that I may continually mortify my corrupt affections[u], and daily increase in virtue and godliness. May the sense of my infirmities and backslidings make me serious and careful to avoid all temptations to sin, to look up to Thee for help, to use all the means of grace which Thy goodness shall afford me, that I may receive the fulness of Thy grace, and ever remain in the number of Thy faithful servants unto my life's end. *Amen.*

PLAIN AND SHORT DIRECTIONS FOR SUCH AS ARE SICK, OR UNDER ANY OTHER AFFLICTION.

When you are visited with *sickness,* or any other *affliction,* you should presently conclude, *This is the hand of God:* for nothing can befall us without His special leave[2].

[2] Matt. x. 29.

Then think with yourself, [x] God cannot be pleased with the miseries of His poor creatures; *therefore this affliction must be designed for my good.*

[u] ["That I may daily strive to master my corrupt affections."]
[x] [Add, "the merciful."]

I will therefore *hear what the Lord will say to me;* what He meaneth by this visitation.

And your *first care* must be to see wherein you have offended God, that you may ask His pardon, and obtain His favour, without which, whether you live or die, you will be miserable.

For consider what *a fearful thing it is to fall into the hands of the living God, who can destroy both body and soul in hell, where the worm dieth not, and the fire is not quenched.*

You may indeed strive to put these thoughts out of your mind; but death will come, and a judgment will follow, and you will be for ever miserable, whether you think of these things or not, if you die in your sins unrepented of.

And therefore for your soul's sake, be advised to *consider your ways* while you have life and health; and if ever you have been guilty of *adultery,* or *fornication,* or *uncleanness,* or *hatred,* or *wrath,* or *strife,* or *sedition,* or *drunkenness;* remember what the Scripture saith, *They who do such things shall not inherit the kingdom of God*[1].

[1] Gal. v. 19.

Judge therefore yourself, that you may not be condemned of the Lord. Cry to God for pardon, resolve to amend where you have done amiss, to live more carefully, to avoid temptations, and to pray constantly to God for grace to overcome them.

And if you have wronged any man by deceit, by hard bargains, by force, or taking advantage of the necessities of your poor brother, this is the time to make him amends, if it is in your power: or else hope for no favour from God[2].

[2] 1 Thess. iv. 6.

And as you expect favour from Him, be ready to forgive all that have injured you.

If you have tempted others to sin, do what you can to persuade them to repentance; tell them how much you are afflicted for your sins, and that this will be their own ease, unless they die suddenly, or are hardened through the deceitfulness of sin; both which are dreadful judgments indeed.

If you have neglected the means of grace, by not going constantly to God's house to hear His word, to receive the holy Sacrament, to pray for His blessing, and to give Him thanks for His mercies; confess your offences, and resolve if you live to become a New Man.

But whether you live or die, endeavour by all means to make your peace with God; and consider what a mercy it is that you have time and warning to do so; and this will help you to take your affliction patiently; for the severest pains are not so terrible to a sinner as a sudden death [y].

Let neither the greatness nor the number of your offences make you despair of mercy; for if you turn to God with all your heart, He will receive you [1].

[1] John vi. 37.

Consider that no man on earth can expect pardon for *his own sake,* but only for the sake of *Jesus Christ, who came into the world to save sinners,* even the greatest of sinners. *And there is joy in the presence of God over one sinner that repenteth.* So that you may say with Job, *Though He kill me, yet will I trust in Him* [2].

[2] Job xiii. 15.

Only be very careful that you *do not trust in God's mercy* without a true sorrow for your sins, and a sincere purpose of amendment. And do not think that you are safe because the world knoweth no ill of you, *for God knoweth the heart.* Pray therefore to Him to give you a true sense of your errors, and grace to repent of them, and faith in Jesus Christ, that *for His sake* your sins may be forgiven, and your pardon sealed in heaven, before you go hence, and be no more seen.

Pray for yourself, and remember the promise of God, *Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me* [3].

[3] Ps. l. 15.

And be sure to send for the minister of God, that he may pray for and instruct you. *This is the Apostle's advice;* and you may look for a blessing upon his prayers.

If God hath blessed you with goods honestly gotten, shew your thankfulness to Him, by giving cheerfully, and according to your ability, to the poor.

When you make *your will,* let the laws and a good conscience direct you, that after your death there may be as little strife as possible amongst your relations.

If you are poor, and leave a poor family behind you, let not that afflict you; but remember, that although *you* die, yet *the goodness of God endureth for ever.* Only pray both for yourself and them, that God may give you the blessings

[y] [Add, "i. e. A death which a man is not provided for."]

of the next life, though He thinks fit to deny you the good things of this.

If your affliction should continue long, do not however send to the devil for help; that is, *to such as make use of charms.* Rather think with yourself, that God knoweth best how long to chasten you; *and that it is good that a man should both hope and quietly wait for the salvation of the Lord*[1].

[1] Lam. iii. 26.

If God shall think fit to restore you to health, do not grow careless as you begin to recover; do not forget the terrors of your sick bed, nor the good purposes you then made; but remember that it was God that afflicted you, and He can in one moment bring you into the same condition, or to the grave, without the gracious warnings you have had before.

Therefore be most earnest with God for grace, that you may for the time to come live a *sober,* a *righteous,* and a *godly life.*

To this end put on *holy resolutions* of praying daily for grace and strength; of observing the Lord's Day; of obeying the good motions of God's Spirit; of never going against your conscience, or the known laws of God; of striving against those sins which you have formerly been guilty of, and of repenting speedily of those sins which through frailty you shall fall into.

And then whenever God shall call for you, you may hope for a happy death, and expect with assurance a blessed resurrection.

A Prayer in Time of Affliction.

Almighty God, the author of life and death[z], I do submit my will to Thine, stedfastly believing that all Thy corrections are the effects of Thy love, by which we are convinced that nothing in heaven or on earth can[a] save us[b] besides Thee. Grant, O Lord, that what I now suffer may help forward my salvation. Help me to know mine offences, to confess my sins unto Thee, to abhor the evil of my ways, and to resolve

[z] ["I do desire and beg that I may be able to submit my will to Thine."]

[a] [Add, "help and."]

[b] ["But Thou alone."]

upon a new life, that Thou mayest have mercy upon me, and save my soul. Lord, increase my faith, that I may believe Thy promise of pardon and peace to penitent sinners; confirm my love to Thee and to all mankind, that when I die, I may die in perfect charity; deal with me in this mine affliction, as to Thee seems most meet, only deliver me not into the bitter pains of eternal death, for Jesus Christ's sake. *Amen.*

[*Memoranda.*]

Infinit are the number of such as are ruin'd for want of Conscientious Parents.

Religion as necessary for every one who w^{d} be saved as meat and drink for one who would not be starved to death.

Grace before meat and after. Have a care of eating that meat w^{ch} God has not blessed.

THE

KNOWLEDGE AND PRACTICE OF CHRISTIANITY MADE EASY TO THE MEANEST CAPACITIES:

OR,

AN ESSAY

TOWARDS AN

INSTRUCTION FOR THE INDIANS.

WHICH WILL LIKEWISE BE OF USE

TO ALL SUCH CHRISTIANS AS HAVE NOT WELL CONSIDERED THE MEANING OF THE RELIGION THEY PROFESS;

OR, WHO PROFESS TO KNOW GOD, BUT IN WORKS DO DENY HIM.

IN NINETEEN DIALOGUES.

TOGETHER WITH

Directions and Prayers

FOR THE HEATHEN WORLD, MISSIONARIES, CATECHUMENS, PRIVATE PERSONS, FAMILIES, OF PARENTS FOR THEIR CHILDREN, FOR SUNDAYS, &c.

BY THE RIGHT REVEREND FATHER IN GOD,

THOMAS,

LORD BISHOP OF SODOR AND MAN.

"Had this Essay been intended for the sole use of heathens, many things might have been omitted: but when one sees, even amongst Christians of all denominations, too many, who, with respect either to knowledge or practice, are not much better than heathens—who understand not why they are called Christians, or what need they have of a Saviour—but, as the Apostle describes the then pagan world, are without Christ, expecting no benefits from His sacrifice, *and therefore without hope, and without God in the world:* upon this mournful consideration it was thought proper to add many things, which, through the blessing of God, in the hands of well-meaning and understanding Christians, might be of use to awaken such miserable and unthoughtful people."

TO THE

MOST REVEREND FATHER IN GOD,

JOHN [a], LORD ARCHBISHOP OF CANTERBURY, &c.

PRESIDENT;

AND THE REST OF THE

RIGHT REVEREND, RIGHT HONOURABLE, AND WORTHY GOVERNORS AND

MEMBERS OF THE TWO SOCIETIES,

FOR

PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

AND FOR

PROMOTING CHRISTIAN KNOWLEDGE AT HOME;

THIS ESSAY

IS INSCRIBED BY

THE AUTHOR,

A MEMBER OF BOTH THOSE SOCIETIES.

[a] [i. e. Archbishop Potter: the work having first appeared in 1741.]

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THE PREFACE

TO THE

INDIAN INSTRUCTED.

If the following Essay doth in any measure answer its title and design, the reader must know that it was, through the divine direction and blessing, owing to a short, but very entertaining conversation, which the Author and some other gentlemen had with the Honourable General Oglethorpe, concerning the *condition, temper,* and *genius* of the Indians in the neighbourhood of Georgia, and those parts of America; who, as he assured us, are a tractable people, and more capable of being civilized, and of receiving the truths of religion, than we are generally made to believe; if some hindrances were removed, and proper measures taken to awaken in them a sense of their true interest, and of their unhappy condition while they continue in their present state.

And though this may be thought a very difficult work, yet God, *who would have all men to be saved, and to come to the truth as it is in Jesus,* hath, pursuant to His gracious design, made all men capable of receiving such a measure of Christian knowledge as will be sufficient for their salvation.

Accordingly, some instances may be given of heathens in the darkest corners of the earth, who have, even at this day, been awakened and converted, by the blessing of God upon the labours and conversation of some very moderately learned, but pious persons[a]. These honest and well-meaning Christians, by their good examples and patience in explaining the great truths of the Gospel, have engaged men of very brutish passions, and such as before were supposed to be of an unconquerable ignorance, not only to acknowledge the true God, and His Son our Lord Jesus Christ, but also to join

[a] Christians, ed. 1751.

with them in endeavouring to convince and convert others. And how *this grain of mustard-seed* may *grow,* and *increase,* and *spread,* God only knows :—but blessed are they that have sown it !

As to this performance, the Author will say little in its defence; it is called an *Essay only ;*—and indeed it was finished amidst other business of moment, which hath occasioned so many defects in it, that he[b] has been sometimes ready almost to wish it had not gone abroad. But he hopes these defects may set some better hands at work, to perfect what hath here been attempted. And if even that good be done by it, the Author will be very thankful to God, for having enabled him, in any measure, to promote a work of such importance, as is the salvation of souls, which Jesus Christ hath purchased with His most precious blood.

There have been, it is true, many excellent books published, which give a larger and more learned account of the Christian religion: but then some of these have been written in a style above the capacity of the less learned; and others mixed with controversies improper for such a work, as being too apt to distract the minds of both teachers and learners, and to divert them from attending to the great and saving truths of Christianity.

It will easily be seen that the Author's design[c] doth not lie this[d] way; he has taken what care he could to give no offence to any serious Christian who may have different sentiments from himself; and to express his thoughts in terms suited to the meanest capacity. And indeed he hath failed of his purpose, if the truths here recommended have not been made plain even to the understanding of an INDIAN, who shall be desirous to learn the things that concern his immortal soul, and is *disposed for eternal life.*

His chief aim was to follow the example of our Great Master,—by giving instructions suitable to the present necessity and strength of such as were to receive them.

And if this short and plain attempt may but serve for a sort of *Index,* or *Common-place,* of the heads that are proper to be insisted on, and which may be more largely explained,

[b] he could almost wish [c] talent [d] that

it is to be hoped it will be of some advantage to such missionaries, or others, who[e] shall think fit to consult it.

'Had this Essay been intended for the sole use of heathens, many things might have been omitted: but when one sees, even amongst the professors of Christianity of almost all denominations, too many, who, with respect either to knowledge or practice, are not much better than heathens,—who understand not why they are called Christians, or what need they have of a Saviour;—but, as the Apostle describes the then pagan world, are without Christ, expecting no benefits from His sacrifice, and therefore *without hope, and without God in the world:* upon this mournful consideration, it was thought proper to add many things, which, through the blessing of God[f], might be of use to awaken such miserable and unthoughtful people.'

With respect to the manner of the performance:—as the Holy Spirit, by Moses, did not begin the history of the Creation, nor St. Paul the conversion of the Gentiles, *with proofs of the Being of God,* supposing that every man, who had the use of reason, would acknowledge, that there must of necessity be such a Being; it was not thought necessary nor convenient to begin these instructions with such proofs, which might confound, and have often staggered, the faith of simple men.

There may be in the Christian world atheists, at least such as would wish there were no God to punish them for their wicked lives;—but we have no certain account that there are any such amongst the heathens:—the very Hottentots, who are supposed to be the dullest of mankind, even these, as we have been informed by those who have been amongst them, do very naturally appeal to *One* who is above those who[g] injuriously treat them. And we have been lately told, that some of these very people have been awakened and converted to the Christian faith.

The proofs of the Christian religion made use of in this Essay, are not founded upon such arguments as are above the capacities and reasonings of plain and unlearned people, but

[e] that shall think it worth their while to

[f] Add, "in the hands of well-meaning and understanding Christians"

[g] Add, "do"

upon what they know and feel within themselves,—upon the *corruption* of human nature,—their *proneness* to evil,—the *fears* that attend such a sad state,—and upon the experience of their own utter inability to deliver themselves out of this state of bondage;—arguments which every thoughtful man, though never so unlearned, if awakened, feels the force of.

And such convictions as these will very naturally lead men to desire, and consequently close with, any reasonable proposal of a way to free them from the doubts and fears that attend them; and dispose them to embrace such evidence as shall be brought to prove the truth and the blessing of Christianity.

Indeed the CONVERSION OF THE HEATHENS may appear at first sight a very discouraging undertaking, considering the many difficulties such a work is like to meet with. But God, whose kingdom ruleth over all, having given *His Son the heathen for His inheritance, and the utmost parts of the earth for His possession;*—and having assured us, *that all the ends of the earth should remember themselves, and turn unto the Lord;*—as He is able, so *He* will most certainly perfect this in His own good time, and by such instruments as shall be most proper for accomplishing this great event.

But whether the *Churches of the Gentiles*, which at present are so far departed, not only from the zeal and practice, but many of them from the truths of primitive Christianity, so that even themselves want to be converted:—whether these shall be made the instruments of so glorious a work, is much to be doubted.

[1] Luke xxi. 24. Or whether, *when the times of the Gentiles shall be fulfilled*[1]; that is, as the learned Grotius understands the prophecy, *when God's patience and long-suffering with the Churches of the Gentiles*, whom, when He rejected the Jews, He made His peculiar people, *shall be at an end, and they shall have filled up the measure of their sins;*—whether God will not then look upon His everlasting covenant with Abraham and his Seed[2], and cause the Jews to be converted, and make THEM the instruments of publishing the Gospel to all the nations of the world, amongst whom His providence hath already scattered them, is[h] a matter worthy of consideration, and seemed

[2] Gen. xvii. 7.

[h] this seemed

to the very learned Mr. Joseph Mede no improbable supposition[i].

He supposeth St. Paul's conversion to be a type of the calling of the Jews, when their tribulation and long dispersion shall be ended; and that the same Almighty power and grace which converted him, and from a most bitter enemy and persecutor of Jesus Christ and His Church, made him an Apostle and preacher of the Gospel to the then Gentile world, —that the same Almighty power and grace can[k], and it is probable may, after the like manner, make the Jews, though never so great enemies to Christ at present, *preachers of the Gospel to the yet unconverted nations;* and endow them, as He did St. Paul, with sufficient powers to convince *and convert all such as are disposed for eternal life.*

But this must be as it shall please God.

In the mean time, whoever among Christians *fears*[l] *God,* and loves[l] the Lord Jesus Christ in sincerity, cannot but desire and endeavour, that all nations may come to the knowledge of their Maker and Redeemer, and adore and glorify Him.

This is indeed what every Christian prays for, when he says, *Thy kingdom come;* but to how little purpose, if he does not by some acts of his own, and as far as God hath put it into his[m] power, endeavour to gather and increase the number of Christ's subjects, and enlarge His kingdom, by the conversion of the yet unbelieving nations!

We know it will be natural for people to ask, What can be done by most men, more than to pray, that such as sit in darkness, and in the shadow of death, may be delivered by what ways God shall think fit? More, much more, most certainly, may be done, by almost all good Christians, towards the promoting of so glorious a work, were they only to remove the stumbling-blocks which lie in the way of the heathens, and hinder their conversion.

For instance:—it cannot but be acknowledged with shame and sorrow, that the little progress which the Gospel hath made among the Indians and Negroes in the western parts

[i] Mr. Mede's Works, fol. book v. ch. 2. See there his reasons at large.
[k] can, if God thinks fit, and after
[l] feareth—loveth
[m] every man's

of the world, hath in a great measure been owing to the bad lives of many of those Christians with whom they have so long conversed:—for let the Missionaries, or any other good men[n], say never so many true and affecting things of the excellency of Christianity, and the blessings attending it; those people will always judge of the religion so zealously recommended to them, by the lives of the generality of those who profess it; which, if wicked, give such a wound to Christianity, as all the arguments to recommend it cannot heal.

If these poor people, instead of seeing the good fruits of the holy faith and religion proposed to them, shall see little or nothing but *a general corruption of manners;* such as, *intemperance, injustice, covetousness, oppression, a love of pleasures and all worldly delights, a want of compassion for their fellow-creatures, hatred, malice,* and *revenge;*—it will be almost impossible to reconcile them to a religion, which hath no better effects upon its professors; or to make them fear a God who suffers His worshippers to do such things, and break with impunity those laws, which they say He hath given them for the conduct of their lives.

Heathens can reason as well as Christians, in matters of so natural a consequence; and will make this plain conclusion; —that if such Christians as they converse with do really hope, as they pretend, to be happy when they die, no persons need be much concerned how they live here, or fear being miserable hereafter.

Such men as these would do well to consider the sad doom pronounced by the Son of God against those who give this offence, and hereby[o] occasion the loss of so many souls.

All Christians who live in the neighbourhood of the heathens, ought to conclude, that they are placed there by a special Providence, which doth nothing by chance, or in vain, to give those people an opportunity of coming to the knowledge of the true and only God; and by their instructive conversation and good lives, to dispose them to receive the Gospel, that they may be saved,—that God may be glorified, and His kingdom enlarged, *and His name become excellent in all the earth.*

Then indeed those heathens will have reason to say, what

[n] Christian [o] thereby

Moses supposed the nations would say of the Israelites,—*Surely these are a wise and an understanding people, who have the Lord so nigh unto them, in all they call upon Him for;—and what nation is there so great, that hath statutes and judgments so righteous?*

It was certainly for such great ends as these, that Joseph first, and afterwards Jacob and his whole family, were brought into Egypt by unforeseen providences, that the Egyptian nation, which was given altogether to idolatry, might have a favourable opportunity of coming to the knowledge of the true and only God.

For this reason also it was, that the same providence of God, who alone can bring good out of evil, did afterwards punish the sins of His own people, by sending them captives into Babylon; and at the same time that He punished *them*, and effectually cured them of the sin of worshipping idols, He gave their *conquerors* a merciful occasion of coming to the knowledge of Himself, and of His glorious attributes;—and by the wonderful miracles which He publicly wrought, delivering His faithful servants DANIEL, SHADRACH, MESHACH, and ABEDNEGO, from death, He gave many nations and kingdoms sufficient reasons to see the folly of their absurd and stupid idolatry, when their very kings were forced to declare, that there was no god but the God of Israel, who was able to deliver after that manner; and forbad all the people of their dominions to speak any thing[p] against the God who could do such wonders.

And how earnestly is it to be wished, that such Christians, who by the same Providence, and by various ways, have been sent amongst the heathens in these latter days, would seriously consider what great good or evil they are capable of doing by their virtuous or vicious behaviour; the one hardening them in their unbelief, the other disposing them to receive the Gospel!

As to the NEGROES, the descendants of Ham and Canaan, who, according to one of the most ancient prophecies[1], are become slaves to Christians, the descendants of Japheth;—surely the only righteous recompence that can be made them for having been forced from their native country into

[1] Gen. ix. 25.

[p] Add, "amiss"

a strange land, and for their labours there, will be to endeavour to bring them to the knowledge and worship of the true God, *the God of the spirits of all flesh, who would have all men*[q] *be saved, and with Him is no respect of persons.*

And indeed, if this is not sincerely endeavoured, it will be very difficult to justify *the trade of* BUYING, TRANSPORTING, and SELLING *them as beasts of burden.*

For though it should be allowed to be a blessing for these ignorant, rude, and uncivilized people, who can hardly be more miserable in any country than in their own, to be brought, even in the condition of slaves, into a country of civilized people, where men's lives and liberties are secured by laws, and where they may be supposed in time to be qualified to receive instructions of every kind, both for the benefit of society, and for the salvation of their own souls;—yet it would be great barbarity and injustice to make a gain for ever of their labours, and those of their children, and neither to take care of their religious instruction themselves, nor contribute to the support of those who do this charitable work for them. This would shew too plainly, that[r] the profits gained by the labours of their slaves are more valued by their masters, than the *glory of God,* or than the salvation of[s] *their own* or their *servants' souls,* FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true way which all wise and good masters will take with their slaves, and which[t] will recommend themselves and their labours to the blessing and protection of God, is,—to endeavour that their slaves may have the ties of religion and conscience, to oblige them to *be faithful, peaceable,* and *contented* with their condition[u]. And nobody ought to question, but that these people are as capable of receiving religious instructions as any other Gentiles, or even as we ourselves were, when the Gospel was first preached to us. And they who insinuate, to the reproach of our Lord, and the power of His grace, that the conversion of the Negroes will either be impossible, or be of no advantage to their masters, have much

[q] Add, "to"
[r] the labours and profit of
[s] "the salvation of," om.
[t] "which" om. *Cruttwell.*
[u] "See Extracts from the Bishop of Oxford's (Secker's) Sermon at the End of this Preface."—Ed. 1741. Note.

more to answer for than they seem to imagine or to apprehend.

And those masters who grudge their slaves time sufficient for their instruction in the way of life and happiness, and compel them to profane the *Lord's Day*, in procuring necessaries for their support, in direct opposition to God's command, given in compassion both to man and beast;—such masters have no reason to expect the blessings of either this world or the next.

These are some of the obstacles which lie in the way of the CONVERSION of the Negroes and Indians, and cause that glorious work to go on so slowly: and certainly they who are concerned to remove them, and who do not, will be looked upon as enemies to God, and His Christ, and as such shall be treated at the last day.

The want of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake so difficult a work, is another reason which delays their conversion, and is greatly to be lamented. These cannot be hoped for without assistances equal to the work.

In order to this, it pleased God to put into the hearts of our princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encouraged, and kept up, by many worthy but voluntary subscriptions and benefactions. *And may God increase their number, and bless the substance of all such benefactors!*—But experience hath convinced those who are chiefly concerned in carrying on this good work, that a much greater income than they have yet had, will be necessary to supply the number of Missionaries that are wanted, and are every day prayed for by such people as are well-disposed, but not able of themselves to maintain such as may instruct them.

In the mean time we hope and have reason to expect, that this excellent undertaking, in which the glory of God, and the good of men, are so nearly concerned, will meet with still more and greater encouragement from Christians of all denominations, when they consider the obligations upon every one to put to their helping hand, according to their ability, as a proof of their love for our Lord Jesus Christ, and of

their zealous concern for[x] the everlasting salvation of the souls of men.

And in the first place, our Lord, who Himself hath ordained *that they which preach the Gospel should live of the Gospel,* will surely expect that such as cannot, in their own persons and by their own labours, preach the Gospel to the heathen, and to such Christians in foreign parts, as are destitute of necessary instruction, and not able to maintain persons qualified to perform divine offices among them; that such, I say, should, out of the revenues of the Church, and according to their ability, contribute to the comfortable subsistence of those Missionaries, who are sent in person by the Society to preach the Gospel.

Were this a matter of choice in those we are speaking of, one would only use St. Paul's argument; *let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.* But if we should look upon the revenues of the Church as a common stock, in which every minister of Jesus Christ, lawfully sent to labour in the word and doctrine, hath some right, it will then become a duty, and not a matter of mere charity, especially in such as possess the greater revenues of the Church, to contribute to this work; and every worthy Missionary may seem to have a title to such a part of that common stock, as is necessary to carry on the work of the Gospel, wherever he is sent. And how any man, though not obliged by human laws, can excuse himself before God, if he withholds his proportion, will be worth the consideration of such as enjoy more than enough for their own and their families' comfortable and decent subsistence, and for the poor and necessitous under their peculiar care; especially when every benefactor has good reason to be satisfied that his contribution will not be misapplied, which is often the pretence of covetousness, when men are resolved to *withhold what is due, though it is in the power of their hand to give*[1].

[1] Prov. iii. 27.

The care, the zeal, and the characters, of the governors of this Society, consisting of Archbishops, Bishops, and other dignitaries of the Church, as also of noblemen, gentlemen, and merchants; the most particular accounts of all the bene-

[x] for religion.

factions, receipts and disbursements, that are made every year in the sight of the world, and the many good things that are done by the Society, are sufficient to silence all objections, and to encourage every one who may be at a loss, as we know many have been, how to bestow their charities to the best purposes.

Next to the clergy, those gentlemen are under an indispensable obligation to support and encourage this excellent work, who draw great riches from the traffic and labour of the Negroes, and from the nations and countries of the Indians, whether they live here, or in the Indies.

And indeed one cannot but believe, that those[y] gentlemen who reside in the great and trading towns of England, and are generally of a very liberal disposition, and ready to every good work, do only want to be made sensible of the good they are able to do this way, and the obligations which lie upon them to promote so pious a work; whereby they would most certainly be entitled to the especial blessing of God in this world upon their *trade,* their *ships, themselves,* and their *families,* [z]as well as that they might have leave to hope for blessings of an higher and a nobler kind.

In short; one would hope, that all people who value the blessing of an ingenuous and Christian education, will countenance this work, some by their assistance, all by their prayers: especially when they consider, that this very state of *darkness,* and *deplorable ignorance,* must have been our own case to this day, had not God in mercy sent *Missionaries* to instruct the generations before us.

And although there are many Christians who differ in opinions from one another, sometimes in matters of little moment; yet sure all such as agree in the great and saving truths of the Gospel, will unite to weaken the power of Satan, who still exerciseth his malice over so great a part of mankind.

And it will be a prevailing motive to endeavour this, when we consider how far this charity may extend. For as we ourselves do now enjoy the blessings and fruits of their charitable labours, who so long since preached the Gospel to these nations, so we have reason to hope and believe, that

[y] these

[z] "as well," &c. om.

the generations to come, in the miserable countries we are now concerned for, will, in God's good time, and by His blessing upon *this Society,* offer[a] up many thanksgivings to God, for having touched our hearts with a sense of[b] the wretched condition of their forefathers, and having helped them out of it.

These and the like considerations, will, one would hope, prevail with all such well-disposed Christians as shall come to the knowledge of this Society, to enable its Governors to send and encourage Missionaries sufficient for so great and extensive an undertaking, and such as are endued with a truly Christian spirit, and with a prudent zeal for the glory of God and the salvation of men. And indeed, IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.

In the mean time it must not be forgotten, that every pious and understanding Christian, who by the providence of God is placed among the heathens, or is any way concerned with them, may be capable in some measure of becoming a Missionary, and *may receive,* at least from God, *a Missionary's reward,* by endeavouring[c] to dispose such people to bethink themselves, why they were sent into the world, and what may become of them when they leave it.

For example: *every such serious Christian* may, in his conversation with heathens, endeavour to convince them,—that the gods they worship are indeed *evil spirits,* which will be their ruin for ever, if they do not renounce and forsake them: that they are *these evil spirits* which lead them, and *all wicked men,* to do such things as an holy and good God must be displeased with, and which He hath declared He will punish most severely in the life which is to come. He can further inform them, that the God we worship is He who made us and all the world; that He is most worthy of their love and their obedience, since He hath commanded nothing but what is necessary for our good; that He would have all men, without respect of persons, to be happy; and that He will make all men happy who will do what he hath commanded them. And at the same time he can let them know,

[a] be praising God in the ages to come, for

[b] of their forefathers' miserable condition, and helped

[c] by disposing

that the wrath of this *great* and *holy God is greatly to be feared* above all things, by such as do not obey His commands; so that they ought not to be easy till they know how to obtain His pardon, and to be restored to His favour.

He can in conversing with them, let them know further, that our God and Maker hath been so exceeding good and kind, as to send His own Son from Heaven, to make Himself and His will known unto men; to make atonement by His sufferings and death for their sins, and to teach them how they ought to live so as to please their Maker; and how they may be restored to His favour, when they shall have done any thing to displease Him: and (to make us all more attentive to these truths) that the Son of God did assure us Christians, that this is not the only world and life we are all made for, but that there is another world after this; and that the present life is only a state of trial, which is designed to fit us for a much better life, if we are not wanting to ourselves: for God hath assured us, *by this His Son,* that He hath determined to raise all men that have ever lived to life again, to call them to[d] account, and to judge them either to happiness or misery in the next world, according as they have behaved in this; and that all such as have obeyed God, believed in Christ, and led good lives, or who, being sensible they have done evil, have truly repented of it, shall be happy for ever; but that such, whether heathens or Christians, as have despised the proposals of the Gospel, led careless and wicked lives in this world, and have not truly repented and amended their ways, shall be doomed to everlasting fire.

By such hints as these, and a thousand other truths which the good Spirit of God will put into the hearts of such pious Christians as love God, and desire to have Him known and glorified,—by such hints as these, it will be proper to raise in their minds a fear for themselves, and a desire to know more of the will of God; to know what they must believe, and how they must live, so that they may be happy when they die.

And certainly they who have Negroes in servitude, will find it the best way to secure their fidelity; first, to convince

[d] an account

them that their state of bondage, even in a strange land, amongst people who are governed by laws, is far better than always to have lived in their own country, where no man can live in safety, except a few lawless people, who kill or make slaves of all whom they can overcome; whereas now they may live in security, and have it in their own power to come to the knowledge of the true God, who will assuredly make them full amends in the next world for what they want or suffer in this, if they shall bear their condition in which His providence hath placed them with patience, and obey His commands.

And now, if any thing in the following *Essay* shall be of use, either to such well-disposed people as we have been speaking of, or to any of the *Missionaries* sent by the Society, or to those who have called themselves Christians, though they have hitherto lived without fear of what must come hereafter:—in a word; if it may serve in the least degree to enlarge the kingdom of God, which we daily pray for:—let *all the praise be to Him* for whose glory it was undertaken, and who by the weakest means can, when He pleases, do the greatest good.

All the Author desires for himself is,—that he may have the prayers of all such as shall receive any benefit by these papers; and in return he will not forget to pray for them, *that we may one day meet in the paradise of God,* to praise Him to all eternity.

AN ESSAY

TOWARDS AN

INSTRUCTION FOR INDIANS.

PART I.

Which is in order to Christian Baptism.

Dialogue I.

Indian. 'Why are you so earnest in persuading me to become a Christian?'

Missionary. Because I know for certain, that it is the only sure way to preserve you from misery, and to make you happy both *here* and *hereafter*.

Ind. 'I shall[a] be very thankful, if you will be so kind as to explain what you say concerns me so very much.'

Miss. That I will most freely do: for my heart's desire is, that all persons may have the same knowledge of God and His will, as we Christians have; and besides, by instructing you, I myself shall be a very great gainer.

Ind. 'I do not understand what you mean by that.'

Miss. I will tell you then: The Great God, whom we Christians worship, He who made the world, and all things in it, and in *whose hands our breath and life is*[1], and who would have all His creatures to be happy,—He has promised an exceeding great reward to all such as shall endeavour to make *Him*, and His glorious *perfections*, and His most gracious *purposes*, known unto men, especially to such unhappy people as you, who know not for what end you were *made*, and *sent* into this world; who know not what *duties* you owe to your Maker, nor on what *conditions* He will keep you from misery, and make you for ever happy when you die.

[1] Dan. v. 23.

Ind. 'Be pleased then to tell me what you know *more* than we do, concerning the God you worship; for we *know* and

[a] will

PART I.

believe, that there must be some GREAT POWER above us, who made us, and does *govern* all things here below.'

Miss. But we Christians know much more of *that Great Power above,* than you in your present state of ignorance can possibly do. We were indeed once as ignorant of Him (and of our most unhappy condition on that account) as you now are; but *He* has been so good as to make *Himself* and His will known to us, to our very great comfort and happiness; and we cannot but desire, that every one may be happy as all true Christians are, in knowing their Maker's will, and honouring Him, as reasonable creatures ought to do.

Ind. 'May I ask you one thing?—Why did not that good Being, whom you call your God, make all this known to us as well as to you?'

Miss. I must tell you once for all, that we poor creatures ought not to expect that the GREAT GOD should give us an account of every thing He has thought fit to do[1]. It is enough for us to know for certain, that He is *good* and *just* in every thing He *does,* or *permits* to be done. And be assured, that sooner or later, every tongue shall confess, and every soul acknowledge, the JUSTICE and EQUITY of God's proceedings with mankind. At present it concerns you much more to know what we Christians believe of God, and His will, according to the account which He Himself hath given us.

[1] Job xxxiii. 13.

Ind. 'This, Sir, is what I now desire you to instruct me in.'

Miss. That I will most gladly do; for the knowledge and belief of God is the foundation of all true religion, and of the happiness of men.

First then, we know the God we serve to be the most perfect of all beings; and that there is no other God beside to be *feared, loved,* or *worshipped.*

That it is He who made the world; and that He *preserves,* and *governs,* and *orders* all things by His wonderful wisdom and power.

That amongst other creatures He made *man* to be partaker of His happiness; in order to which, He gave him reason, that he might *understand,* and *adore,* and *obey* his Maker.

And that men might *know* Him more perfectly, and *love* and *fear* Him as they ought, He has given an account of His

government of the world ever since He made it. By which account it appears, that He is *Almighty, i. e.* is able to do whatever He thinks fit; that He is exceeding *wise,* and *good,* and *just;* and therefore can *command* nothing but what is for our advantage; and will most surely *reward*[b] such as *comply* with His laws, and punish those that disobey them. We thereby also know, that He is a most *holy* Being, and has ever been displeased with wicked men. He is also most *kind* and *compassionate* to those, who having offended Him, are truly sorry for it, and return to their duty:—that He *sees* and *knows* all the actions of men, whether good or bad; and that even our very thoughts are known to Him: that He not only knows things *past* and *present,* but even all things which shall ever happen *hereafter: lastly,* that He is most *faithful* to His word, so that whatever He has *promised,* He will most surely make good; and whatever He has *threatened,* He will as surely execute.

Ind. 'I confess this account of the GREAT and GOOD GOD seems most agreeable to reason; now you have put me upon considering it so particularly.'

Miss. But there are other truths of the greatest moment, which God has also in that account made known to us, and which our reason could never have clearly discovered; such as these that follow: that there will be another life after this; and that the true happiness or misery of men will not be fully known till after they are dead.

Ind. 'Till after they are dead, Sir! Why, do you Christians really know what shall become of men after they are dead?'

Miss. Yes, we do, and that most certainly. We know that this short life is only *a life or state of trial,* in order to change and[c] mend our corrupt nature, that we may be fit for a much better world when we die; and be for ever happy *there,* if we behave ourselves as we should do, while we live *here.* For God has made known to us, that after death the souls of all good people go to a place of rest, and peace, and happiness; and the souls of wicked people to a place of sorrow and misery, there to remain till the end of the[d] world, and the day of judgment.

[b] reward or punish such as comply with or disobey His laws.

[c] "change and" om.

[d] this

PART I.

Ind. 'Pray, what do you mean by the END OF THE WORLD, and by the DAY OF JUDGMENT?'

Miss. Why, God has assured us that this world shall have an end; that then *there will be a resurrection of the dead, both of the just and unjust*[1], both of good and bad men: that all who have ever lived shall then be raised to life, and give an account for whatever they have done in this world, whether good or evil: and that such as have done good shall be made happy for ever; and such as have done evil, that is, have led wicked lives, and have not repented in due time, shall be for ever miserable.

[1] Acts xxiv. 15.

Ind. 'These indeed are truths which we know nothing of; and if they be really true, it certainly concerns me, and every man living, to think of them in good earnest, and to order his life accordingly. But let me ask you,—do all you Christians know these things, and believe them to be true?'

Miss. It is at the peril of their souls if they do not. But I know why you ask that question, and I promise to answer and satisfy you upon that head hereafter. In the mean time, it is certainly your best and wisest way to take care of yourself, in an affair of the highest importance to you; and not to neglect this opportunity, which God of His mercy and goodness gives you by me, of coming to the knowledge of your Maker, and of the duties you owe to Him, to yourself, and to all others, lest they should be hereafter for ever hid from you, to your eternal ruin and destruction.

Ind. 'I hope I shall take your good advice. But in the mean time will you give me leave to ask you,—how did God make these things known unto you Christians?'

Miss. That you shall know in due time, for you cannot know all things at once. And these few truths only I have told you, at this time, that you may know and consider what you have to do; that you may in good earnest desire to be further taught, and told how you may be for ever happy (if it is not your own fault); and how you may avoid the danger and misery which you and all men are exposed to, who are not very seriously concerned for their own safety. For once and again I must assure you, as certain as there is a God, that you and every man living shall be happy or miserable when they die.—*We therefore* (*knowing these things, and*

that we must all appear before the judgment-seat of God, and receive a sentence according to what we have done in the body, whether it be good or bad[1]), we, knowing these things, *endeavour to persuade men* to be afraid for themselves, and to live an holy and virtuous life[e] *here* so as to escape being miserable *hereafter*.

[1] 2 Cor. v. 10.

What therefore I would recommend to you at present, (for I would not overburden your memory at once) is this:—that you would pray to God to give you an heart disposed to hearken to the truth: for He has promised to enlighten the understanding, and open the hearts, of those who humbly and devoutly pray to Him for His direction and assistance.

Ind. 'I hope I shall follow your advice; and I believe I shall hardly forget the things you have told me.'

Miss. Farewell for the present; and may God keep you in this good disposition, and give you a teachable temper; and[f] for this purpose join with me in the following prayer.

THE PRAYER.

Enlarge Thy kingdom, O God, and deliver the world from the dominion and tyranny of *Satan*. Hasten the time, which Thy Spirit has foretold, when all nations, whom Thou hast made, shall worship Thee, and glorify Thy name. Bless the good endeavours of those who strive to propagate the truth, and prepare the hearts of all men to receive it. To the honour of Thy holy name. *Amen*.

Dialogue II.

Of the Corruption of our Nature.

Ind. 'I am come again, kind Sir, for your further instruction. Your last words have made me very thoughtful and uneasy, when you told me with so much earnestness, THAT HAPPINESS OR MISERY WILL BE THE CERTAIN PORTION OF EVERY ONE AFTER DEATH!'

Miss. I told you nothing but the truth; and I am not

[e] "an holy and virtuous life" om.

[f] "and . . . . Amen." om.

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sorry for your uneasiness; since *that* may prove in its consequence the greatest blessing of your life.

Ind. 'I do not understand how that can be.'

Miss. But this you can easily understand,—*that they who are in health, and think themselves in no danger, will not look out for*[g] *a physician and other help; but they that are sick, and*[h] *sensible of their disease, will be glad of advice, and will be apt to follow it*[1]; when once you are sensible, that of yourself you are *an ignorant, helpless, sinful creature*[2], incapable of either knowing or performing the will of your Maker, or of reconciling yourself to Him, whenever you have offended Him[i].

[1] Matt. ix. 12.
[2] Rev. iii. 17.

Besides, I must tell you another truth,—that the more you are afraid for yourself, the more will the great God be disposed to pity you, and to deliver you from the danger you are justly afraid of[3]; and to enable you to attain the end for which you were made, and sent into the world.

[3] Isa. lxvi. 2.

Ind. 'Will you be pleased to let me know what the end is for which God made us, and sent us into the world?'

Miss. God made man, that He might have a creature upon earth endued with reason, and capable of adoring his Maker, and of imitating His perfections; and fit to partake of His bounty and happiness.

Ind. 'Pray what is the happiness you speak of?'

Miss. It is the happiness of going to a place of perfect *knowledge, goodness, love, joy,* and *peace,* which is to last for ever.

As nothing is more desirable than life, nothing should more forcibly work upon human nature, than the hopes of everlasting life. Which life God Himself hath set forth to us by all such things as we are most commonly affected with; as a CROWN, a KINGDOM, a TREASURE, an INHERITANCE *undefiled, that fadeth not away;* and a STATE of everlasting joy and pleasure.

Ind. 'If God originally designed men for this happiness, how came they to forfeit their title to it?'

Miss. They do it by being guilty of *sin;* that is, by transgressing the law which God has given them.

[g] for help
[h] ill at ease
[i] "Rarissime accidit, ut quisquam veniat volens fieri christianus, qui non sit Dei timore percussus."—S. Augustinus de catechizandis rudibus. [c. 5.]

Ind. 'Has God given *us* any law?'

Miss. Yes, surely. He has given you and all men *Reason,* which is instead of a written law or rule, by which *you* ought to live, and may in some measure know what is good, and what is evil; what will please, and what will displease, an *holy, just,* and *good* God.

Ind. 'But it is too plain that people do not always observe this rule or law.'

Miss. It is so, and *that is their sin,* by which they displease God, and debar themselves of His greater favours, and are in danger of being miserable, even beyond what they can imagine.

Ind. 'But is not this the case of many Christians, as well as of us?'

Miss. It is surely so, and they must suffer severely for it; God having given them plainer rules, and greater helps, to overcome and cure that *corruption of nature,* which is one great occasion of all the wickedness which we see in the world.

Ind. 'Pray what do you mean by THE CORRUPTION OF OUR NATURE[k]?'

Miss. That I will now tell you; and what by[1] your own reason and experience you[1] must acknowledge to be true. By *the corruption of nature* we mean a strong inclination to evil, which we not only *see* and *blame* in other people, but very sensibly *feel* in ourselves; that is, something within us, which often opposeth our reason, and the other laws which God has given us; so that we are often tempted, and prevailed upon, to do what our own judgment condemns us for, at the time of doing it.

Ind. 'This indeed is too plainly the case. Men follow not their *reason,* but their *passions,* their *inclinations,* and their own perverse *wills;* and which too often they have cause to repent of.'

Miss. You cannot but have observed, that this inclination to evil is often so violent, that *men commit all iniquity with greediness:* and this is the occasion of all the wickedness which we see and hear of, all the *cruelty,* the *oppression,* the *pride,* the *injustice,* the *malice,* the *covetousness,* the *lewd-*

[k] "It is our religion which has first taught, that man is born in sin; no sect of philosophers ever said this, and therefore no sect ever said the truth."—Mons. Paschal's Religious Thoughts, p. 63.

[1] "by," "you," om.

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ness, the *impurity, murders, drunkenness,* and all other sins[m], by which men dishonour their Maker and themselves, and are a plague to others; insomuch that it is found necessary to have severe laws made, even by men, to hinder wicked people from hurting one another; of which laws there would be no occasion, if *reason* had been sufficient to *govern* men; which sad experience shews it is not; there being too many, whom no *reason,* no *advice,* no *prospect of danger,* no *hopes* of happiness, can keep from ruining themselves and others.

Ind. 'I confess there is truth in what you say. But sure this is not the case of all people?'

Miss. I must tell you, that the wickedness of others shews us plainly what all men are by nature. All men have the seeds of evil within themselves, which would spring up and appear upon every temptation, if not hindered by something more than their own reason; and they that are not so wicked as others, may be thankful to a *Power above,* who restrains them. And your own *heart* and *experience* must tell you that such as are not so wicked as these we have been speaking of, are forced to strive hard against the temptations they meet with, before they can follow what their reason tells them they ought to *do* or *avoid;* that they are but too often unwilling to follow the LIGHT of REASON, which God hath given them; and too, too often make use of it only to *hurt* or *overreach* one another. All which shews *that our nature is strangely corrupt;* so that no man can say he is free from sin, or not guilty before God.

Ind. 'I must confess, indeed, that, according to my best understanding[n], there is truth in every thing you have told me.'

Miss. Well then, let this truth sink deep into your heart; for without the firm belief of this, you will never have any true notion of the *goodness, justice,* or *mercy* of God to men; nor will you ever know the value of Christianity.

Ind. 'But how man, *the creature of so holy and good a God,* should come to have a nature so *corrupt* and *disordered,* and prone to evil, this indeed surprises me.'

Miss. Far be it from any man to imagine, that a good and holy God, who hateth sin, should be the cause of this corruption of our nature, and of the evil it occasions! No,

[m] "and . . . sins," om. [n] sense

He made man at *first upright, holy, just,* and *good,* and capable of doing every thing that became a reasonable creature; but how he fell into this wretched and distempered condition you shall know in due time. DIAL. II.

Ind. 'But since sin and wickedness are displeasing to God, why does He suffer sin and sinners to be in the world?'

Miss. You do not consider that, all men being sinners, God must either suffer sin to be in the world, or destroy the sinners; that is, all the race of men. But when you come to know the *Christian religion,* and what God has done to *cure* this great disorder of our nature, you will find that God can take occasion from the sins of men to display the greatness of His mercy and compassion for sinners; and you will have reason to admire and adore His wonderful *wisdom,* and *mercy,* and *goodness,* to all such as shall lay hold on the offers of grace, as well as dread His just displeasure against such as despise His mercy.

And this is one reason that I have taken so much pains to convince you of the *corruption of our nature,* and of the danger we are in on this account, that you may have no ease in your mind, until you know how to be delivered from so bad a bondage, and the fears which ought to attend it.

There is another danger which we are all exposed to, and which you ought to know; and that is, the *power* and *malice* of *evil spirits.*

Ind. 'What do you mean by EVIL SPIRITS?'

Miss. God has made known to us that there are creatures, both *good* and *bad,* which we call *angels* or *spirits,* and which are ever about us, though we do not see them, they having no bodies as we have. The *good spirits* are appointed by God to take care of His servants; and the *evil spirits* are such as have rebelled against their Maker, and, having utterly lost His favour, strive to tempt men to all manner of wickedness, that they may be as miserable as themselves. And through *their* temptations the wickedness of the world was grown so great, that God was provoked at one time to drown all the people of the earth except ONE GOOD MAN, NOAH[o], and his HOUSEHOLD[1]; and at another time to destroy several great towns, SODOM and GOMORRAH[p], with *fire*

[1] Gen. vi. 7, 8, &c.

[o] "Noah" om.

[p] "Sodom and Gomorrah," om.

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from Heaven, *for the wickedness of them that dwelt in them*[1].

[1] Gen. xviii. 19.

Ind. 'These indeed are reasonable proofs of the power which EVIL SPIRITS may have over wicked men, and of the great danger we are in of being ruined by it.'

Miss. But it is necessary that you should know these things; for whoever is not a *worshipper* of the only true God, whom Christians serve, is a *slave* to these evil spirits, and too often is a *worshipper* of them, though he does not know it. When you consider these things, you will have reason to be concerned and afraid for yourself.

Ind. 'And so indeed I shall be, if this is our case.'

Miss. This is, in truth, the case of every one who is ignorant of the true God, and of the way[q] of salvation which He has revealed to His unhappy creatures, the way by which they may be prevented from ruining themselves, and losing that happiness which He has provided for such as *love* and *obey* Him.

Ind. 'I do most earnestly entreat you that at your leisure you would give me an account of the Christian religion, which you say is the way that[r] God has revealed to save all men from ruin.'

Miss. That I will do, through the favour of God, the next time we meet: in the mean while remember—what I assure you of—'that this life is the time, in which you are to choose whether you will be happy or miserable for ever: and that your happiness or misery will depend upon your embracing or rejecting the offer now made you, by Almighty God, of becoming a Christian.' You ought therefore to pray to the GREAT GOD, to enable you to lay hold of this opportunity of being happy.

THE PRAYER.

O GOD, the fountain of all wisdom, I most humbly beseech Thee to enlighten my mind, that I may come to the knowledge of Thee and of Thy goodness[s]. Give me a serious, an understanding, and a religious heart, that as I grow in years, I may grow in grace. Bless all the means of salvation which Thou hast afforded me, and *especially this instruction,* that it

[q] by which He has revealed to save His unhappy creatures

[r] whereby

[s] Add, "in Jesus Christ."

may sink into my heart, and bring forth in me the fruit of good living, to the honour and praise of Thy holy[t] name[u]. *Amen.* DIAL. II.

Dialogue III.

The Proofs of the Christian Religion.

Ind. 'I am come again, Sir, to trouble you sooner, I believe, than you expected. You said, *that it was good for me, that I was in fear for myself;* I cannot choose but be so, since you told me, "that my happiness or misery will depend upon my embracing or rejecting the offer now made me of becoming a Christian." I own I am not satisfied with my present condition; I am convinced by my reason, as well as by what you told me, that we *were made to be an honour to the Being that made us,* by living according to that light and reason which He hath given us. For my own part, I fear I have not done so; and if He shall be displeased with me, I know not how to help myself, or make my mind easy.'

Miss. Assure yourself[1], this is the case of every thoughtful person, who has no knowledge of Christianity. And therefore our *great* and *good* Creator, in compassion to those unhappy men who labour under such doubts and fears, has graciously pointed out the way by which they may be freed from them; *viz., by embracing the Christian religion.*

[1] Heb. xii. 15.

Ind. 'What does the Christian religion propose to us to *cure* us of those fears?'

Miss. I will first tell you in short, and afterwards explain myself more fully. In the first place, it will lead you to the knowledge of the true God, the Maker of the world, and convince you of His great love for His unhappy creatures, and of His earnest endeavours to keep them from ruining themselves. It shews us also how we must answer the end for which God made us and sent us into the world. It sets before us the miserable circumstances into which we are sunk by nature[x], the dangers we are liable to, and teaches us the way to escape them. It makes known to us those laws by

[t] "holy" om.
[u] Add, "through Jesus Christ our Lord."
[x] "the miserable . . . nature" om.

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which God will judge the world; that men may order their hearts and[y] lives accordingly. It shews us how we may be restored to the favour of God[z]. It gives us all rules necessary to make us happy when we die, and promises us all necessary assistance to observe those rules. It directs us[a] in the course of our lives, how we may obtain the pardon of God, whenever we shall have been so unhappy as to have offended Him by our sins, which we are but too apt to do. It assures us *that God is a bountiful rewarder of all such as seek to please Him*[1]. In short, *Christianity* is the only remedy to cure all the *disorders*, and *dangers*, and *miseries*, which we are subject to in this life; to support us in the hour of death, and secure our happiness in the future [b]state. In a word, it is the only sure means, where it is *seriously* embraced, of *correcting* and *reforming* this world[c], and leading men to a better.

[1] Heb. xi. 6.

Ind. 'This is, Sir, a most desirable account you have given me of the Christian religion. Will you be pleased, as you promised, to explain these things more fully?'

Miss. You must know, then, that we are called Christians, from professing ourselves to be the disciples and followers of a most holy and divine Person, Jesus Christ, who being the Son of God, was sent by Him from heaven, to make His will and gracious purposes known unto men.

In order to this, He being a pure Spirit, it was necessary that He should take a body like one of ours, that He might be seen by and converse with men. He therefore submitted to be born of a woman, and He took the soul and body of a man, and in that nature He lived among men, and made known to them the things which I have already mentioned to you. Particularly He gave them a clear knowledge of their Maker; and by His most *perfect, innocent,* and *holy* life, shewed what an excellent creature man was, when he was first made, before he fell into sin, and became prone to evil as he now is.

He assured them that He came as a *peace-maker* betwixt God and His rebellious creatures, who by their disobedience had lost His favour: and forfeited the happiness He had prepared for them.

[y] "hearts and" om.
[z] "It shews . . . God." om.
[a] how we may be restored to the favour of God, whenever
[b] state; and the only
[c] "the world." "and . . better." om.

And in order to reconcile them to God, and to the duty and obedience which they owed to Him, He brought them this most gracious message: 'that all such as became sensible of their error and misery, and were willing to give themselves up to the Son of God as their Lord and Saviour, should, through His merits and mediation, receive a full and free pardon for all their past offences, be restored again to His favour, and obtain that happiness which they had forfeited by their offences.'

Ind. 'These are, indeed, wonderful proofs of the great goodness of God.'

Miss. But then you are to know that all such as *despise* this surprising goodness of God, are not only to be deprived of His favour, but are to be punished with *torments* exquisite beyond all we can now imagine. For you must never forget what I told you before, and what JESUS CHRIST has assured us of, 'that this short life is only a passage to another, which is to last for ever:' and where every man is to be *rewarded* or *punished* according to his behaviour in this world.

Ind. 'I have not forgot that. But give me leave, Sir, to ask you one question: how are you Christians sure that THIS EXTRAORDINARY PERSON was the SON OF GOD, and came from Him with this message to men?'

Miss. It is necessary that every one who intends to be a Christian should have the greatest assurance of it; for on this truth the Christian religion is founded.

You must know, then, that this DIVINE PERSON, in order to give men all possible assurance, that He was what He declared Himself to be, performed before their eyes such wonderful works, as shewed that in Him *dwelt all the fulness of the* GODHEAD *bodily*. For example, He healed all manner of *sickness* and *diseases* with a word of His mouth. He gave *sight* to such as *were born blind*. To such as were *dumb* and *deaf* He gave the *power of speech and hearing;* and *He made the lame to walk*. He fed and satisfied the hunger of *many thousands of people* more than once with a few *loaves* and small *fishes*, which they saw *multiplied* before their eyes, so that *thousands* were at one time all *eye-witnesses* of this *miracle*. He commanded the *winds*, the *storms*, and the *seas*,

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Ind. 'Indeed, these are most sure proofs that THIS DIVINE PERSON was what He said He was; and that whatever He taught must be true.'

Miss. But I have other evidences to give you, in order to confirm your faith or belief in this divine *person*, and His *message*. Amongst many other things which He foretold His followers, this strange thing was one; that notwithstanding the wonderful works which He had done before their eyes, His enemies would put Him to death; *but that within three days He should*[d] *rise again to life.* Accordingly, after they had treated Him with all the evil usage that *spite* and *malice* could invent, they did most barbarously *murder* and *crucify* Him. *And after three days He rose again from the dead*, and conversed with His disciples and followers, with not less than *five hundred* at one time, many of whom lived very long after, and bore witness of His resurrection, at the expense of their lives.

Ind. 'I should be glad to know some more particulars relating to so *divine, holy*, and *wonderful a person.*'

Miss. JESUS CHRIST[e], after having conversed with His disciples many weeks, and in the sight of many of them,—*He ascended into heaven.* But, before His departure from them, He promised them, that *He* and *His Father* would send another DIVINE PERSON (not in the form or fashion of a man, but) as a pure spirit to *dwell in them;* to *guide* and *comfort*, to *inspire* them with all truth[f] necessary to be known by them, and to enable them, for the confirmation of such truths to others, to do all such mighty works as He had done among them: according to which promise, ten days after He had ascended into heaven, THAT DIVINE SPIRIT descended upon them after a most wonderful manner, and enabled them to understand and speak all the languages of the then known world, to

[d] would [e] "Christ" om. [f] truths

which they went in order to carry those good tidings; whereby we and many other nations were brought out of error, ignorance, and darkness, into the clear light and true knowledge of *God,* and of His *Son Jesus Christ,* and of that *Holy Spirit,* which enabled them to preach this joyful doctrine to all the world: 'that Christ has made our peace with God, if we submit to be governed by Him, and by His laws, and put our whole trust in Him.'

Ind. 'Well, Sir, you have given some ease to my mind. *I believe,* that what this *Holy Person* said must be certainly true: and I suppose all that know these things are Christians.'

Miss. Indeed they are not: and you will not wonder at it, when you consider what it is that hinders people from being Christians. There are many who never think of their Maker, or what must become of them when they die. Many indeed hear these things; but their affections are so set upon this *world,* its *pleasures* and *profits,* that they do not lay them seriously to heart. And too many are so fond of their own perverse ways, to which they have been long accustomed, that they see not the truth of what is proposed to them. Besides all this, the APOSTLES taught many things which wicked people would not hear with patience: for example, that *murderers, drunkards, adulterers, oppressors, covetous persons,* the *proud, malicious,* and *revengeful* people, *all lovers of pleasures more than lovers of God,*—that all such who were guilty of those things, must forsake them in order to become Christians.

Ind. 'Well, Sir, I am convinced, that notwithstanding the proofs of the truth of the Christian religion, there might be people who would not become Christians. But I should be very thankful, if you would let me know, how the Christian religion did prevail at the time the Apostles of Christ made it known to all nations.'

Miss. That you shall know when you come again to me. In the mean while, forget not to beg of God to give you an heart always disposed to receive the truth; which you may do in some such short prayer as this following.

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THE PRAYER.

MERCIFUL GOD, and lover of mankind, enlighten my mind with saving faith: enable me to withstand the temptations of the world, the flesh, and the devil, and with a pure heart to follow Thee, the only true God, and Thy only Son the Lord *Jesus Christ*. *Amen*.

DIALOGUE IV.

The wonderful success and progress of the Gospel, when it was first preached to the world.

Indian. 'WHEN I left you last, Sir, you promised to let me know what followed the DESCENT OR COMING *down* of that HOLY SPIRIT upon Christ's Apostles; and how the Christian religion was received in the world.'

Miss. You must know then, that when this happened, there were people out of all nations at *Jerusalem*, the city to which they were come to worship the great God[1]. Now when all these heard the APOSTLES of CHRIST (who before that time knew no language but their own) declaring the wonderful works of God, in the language of every nation then present, they were astonished: and being convinced that such men must have been divinely inspired, they therefore gave heed to them, while they declared God's most gracious purposes, of *mercy*, *pardon*, and *happiness*, to all such as would *obey* the message He had sent to them by His Son: insomuch that no less than THREE THOUSAND embraced the Christian religion that very day, and FIVE THOUSAND more immediately after; and these converts became so many *witnesses* of these wonderful things to the several nations, from whence they came thither to worship. After this the Apostles went into all nations, making known this joyful message of God to men, 'that He would have all men to be saved, and to come to the knowledge of the truth,' or the Christian faith; that He was ready to be reconciled to all such as had *offended* Him; and that He would make them

[1] Acts ii.

happy for ever, if they would be persuaded to *forsake* their evil ways[g], believe in Jesus Christ, and be *governed* by such rules He had given them. So that, in all nations, all such persons as were truly concerned for themselves, and disposed to receive the truth, became Christians; and very great was their number every where. And indeed Christ Himself foretold it would be so; though at that time it seemed the most unlikely thing in the world, that all nations should receive a religion opposed by their RULERS and PHILOSOPHERS, upon the preaching of *a few* POOR STRANGERS, who had no worldly *power, riches,* or *learning,* to induce people to *believe* and *follow* them; and who at the same time required all men to forsake the *customs* and *religion* of their forefathers, to embrace the salvation proposed by this divine Messenger, Jesus, to restrain their appetites, and govern their passions, to leave their impious ways of living, and to lead sober, honest, and good lives, and to suffer death rather than deny the truths they told them: now does not the *miraculous success* they met with in propagating such a religion, under such circumstances, demonstrate it to be the work of the GREAT GOD?

[h]*Ind.* 'Pray will you inform me how I may be sure that these MIRACLES were performed by the APOSTLES OF CHRIST?'

Miss. The MIRACLES recorded in the *New Testament* recommend themselves to our belief upon many accounts.

They were wrought by persons who appealed to God, and declared *beforehand* that they *would* perform them.

They were performed in a public manner, and by persons known to be of a low condition, destitute of *great friends* and *powerful patrons.*

They were wrought in a learned age, before *enemies* or *unbelievers,* who were not easily to be imposed upon, or deceived.

The writers of the New Testament, when they relate the miracles, often name the *time,* the *place,* the *occasion,* the *diseases* that were removed, the *persons* healed or raised from the dead, the *persons* who were present, and the things that were said and done, by *friends* and *foes,* on the occasion,

[g] and be governed by such rules as Jesus Christ had given them.

[h] This whole question and answer om.

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giving men a fair opportunity to enquire into the facts, and to disprove them, if they were able.

These MIRACLES were wrought for no worldly advantage, but on the contrary, subjected the APOSTLES of our blessed Lord to many *injuries, afflictions, persecutions,* and cruel *deaths.*

They were wrought in confirmation of doctrines good and useful to mankind, and were intended to destroy all *atheism, idolatry, profaneness,* and *immorality.*

They prevailed upon many people to quit the religion in which they had been educated, to forego *ease* and *pleasure,* and *worldly* conveniences, and to leave their *friends, relations,* and *country,* and to suffer all kinds of temporal evils, and often the loss of life itself.

These *miracles* were likewise attested by proper witnesses. The *disciples* of Christ *saw* the miracles of their *Master,* and *died* in confirmation of the truth of *them,* particularly of His RESURRECTION from the dead.

They were *foretold* ages before by the PROPHETS, [so] that they were *such* miracles as the *Jews* expected, and had reason to expect, from their MESSIAH, when He did appear.

Lastly, the *persons* whose miracles are recorded in the Gospel *foretold* many events, some of which did not come to pass till a considerable time after the books of the New Testament were written, and the writers themselves were dead. And this is a still stronger confirmation of the truth and certainty of the miracles related in those books.

Ind. 'Pray, Sir, what became of these APOSTLES after this?'

Miss. As they had taught all others to suffer death, rather than deny the truths which they had received from GOD *by Jesus Christ,* so most of them laid down their lives for those truths they had preached. But, before they suffered, they appointed *others* to succeed them in publishing these truths to all nations; by which Christianity has continued unto this day; and we are assured by Christ Himself, will continue unto the world's end. And a very great change for the better has been made in all nations where it has been received.

Ind. 'You will oblige me, if you will let me know in what the world is become better by this religion?'

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Miss. In the first place[i], it gave the thoughtful and penitent satisfaction how their sins might be forgiven, and their persons accepted and saved by a righteous and holy God. They who then embraced the Christian religion professed *that they were strangers in this world,* and therefore looked upon this life only as a journey to a much better, which they expected after death. This made them content with any condition, which God should think fit to place them in. This kept them from being covetous, or over-much concerned for the things of this world. They believed, that if they were *poor* or in *misery,* God would abundantly make[k] up in the *next* life[l], what was wanting, or they had suffered *in this.* Their great rule given them by Christ was this, THAT THEY SHOULD DEAL WITH ALL OTHERS AS THEY THEMSELVES WOULD DESIRE TO BE DEALT WITH. This made them very just in all their actions, and careful not to *wrong* or *oppress* any person. *Defrauding, cheating,* and *lying,* were not so much as known among them. Their religion obliged them to be at peace with all men as much as possible; so that *quarrels,* and *wars,* and *murders,* they utterly abhorred. On the contrary, they were *kind* and *compassionate* even to their enemies; never returning evil for evil. They had always a tender compassion for such as were in want, or in misery; *clothing the naked, feeding the hungry,* and *lodging the stranger,* according to their ability. As to themselves, they were exceeding *sober* and *temperate,* not given to *gluttony* or *drunkenness,* which they knew God would be highly displeased with. They were *chaste* and *modest,* both men and women; all kept strictly to their own wives and husbands, as God hath[m] appointed, who had declared that no *adulterer* or *whoremonger* must hope for heaven or happiness. [n]And then in their strictest conformity to these rules of uprightness, they humbly acknowledged their many failings, and great unworthiness; and, lastly, they suffered all manner of torments, and even death itself, rather than they would renounce the religion which they had embraced on a full conviction that it came from God.

[i] "it gave . . . God." om.
[k] them ample amends in
[l] life, for what they
[m] had
[n] "And then . . . . unworthiness; and" om.

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Ind. 'Indeed, Sir, this is a most wonderful account of those who first professed the Christian religion. One cannot surely imagine, that such good men should have any enemies.'

Miss. But indeed they had, and very many: for those EVIL SPIRITS, which I told you of before, tempted all sorts of wicked people to destroy them, and their religion, if possible: and would certainly have done it, but that the great and all-powerful God hindered it: and caused that *the more it was persecuted the more it increased.* All such as had been brought up in any other religion became their mortal enemies, especially such as worshipped *idols, false gods,* or *evil spirits,* which the greatest part of the world then did, and too many do to this day. Besides these, men of wicked lives hated and persecuted those who professed the Christian religion, because they declared that God would most surely call them to an account, and adjudge them to a misery that would never end, if they did not forsake their sins°, and lead better lives.

On these, and on many other accounts, Christians were every where persecuted, and vast numbers were most barbarously murdered: which grievous sufferings they patiently endured, in a full assurance of a better life, which God, who cannot deceive them, had promised.

Ind. 'Pray, Sir, are Christians still used after this cruel manner?'

Miss. No; for in time the KINGS and PRINCES of the world became Christians; and when they favoured and protected that religion, their subjects followed their example, though it was not always in order to save their souls, but for other unworthy and worldly ends. And it was then, that many began to call themselves Christians, who in their hearts and lives were far from being such: by which *Christianity* became extremely corrupted, and men outwardly professed the Christian religion, at the same time as they lived in those sins, which it forbids on pain of damnation.

Notwithstanding this, the Christian religion, where it is truly professed, is still the same; and is the only method of

° sin

restoring men to the favour of God, and bringing them to the happiness which we all wish to enjoy.

We have the same just and holy God to worship, that those *first Christians* had; a God who loveth the *good* and *pious*, and *hateth* the *wicked;* who will most surely call all men to an account, judge them according to their works, and reward or punish them as they have deserved. [p]And we have the same Jesus for a Saviour, who is able to save us to the uttermost; so that every man who has any concern for himself, and would escape the anger of an offended God, will not only be a Christian in name, but in good earnest will live as a true Christian ought.

Ind. 'I most heartily thank you, Sir, for this account you have given me of the Christian religion. Now one would hope, that, if our people knew these things, they might be prevailed on to become Christians, as easily as those nations were who first embraced Christianity.'

Miss. We may wish and pray for this; but there are some reasons, which you may know hereafter, that we fear may, for the present, hinder so general a conversion and blessing to your people; but a time will certainly come, when you will all know and worship the true God, the Maker of heaven and earth, *and* His ONLY SON, *whom He has ordained to be the Judge of the living and the dead.* In the meanwhile, take you care for yourself, and beg of God that you may not lose the favour which is offered you at this time by me, one of His unworthy servants.

Ind. 'I hope I shall do so, and shall not forget what you have said to me at this time. And I believe I shall very soon wait on you again for your *further instruction.*'

[q]*Miss.* In the meantime join with me in the following prayer.

THE PRAYER.

O LORD JESUS CHRIST, who at Thy first coming didst send Thy messenger *John the Baptist* to prepare Thy way before Thee, grant that the ministers of Thy holy word may likewise so prepare and make ready Thy way, by turning the

[p] "And . . . uttermost" om.

[q] To the end of the Prayer, om.

PART I. hearts of the disobedient to the wisdom of the just: that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Dialogue V.

Objections against the bad lives of Christians answered.

Miss. I expected, as you promised, to have seen you sooner. Has any thing extraordinary hindered you from coming to be further instructed?

Ind. 'Why, truly, Sir, since I was with you, I have met with such discouragements as have given me great doubts and scruples, and had almost made me resolve against troubling you any more.'

Miss. I shall be exceeding sorry, if any thing should make you do yourself so great an injury. Pray, what are the *discouragements* you have met with?

Ind. 'I will tell you the truth. After I had parted with you, upon what you had said to me, I told our people that I had some thoughts of becoming a Christian: for that I had met with one who had convinced me, that my condition at present was not so safe as I imagined, and that I should certainly lose the greatest happiness which the heart of man can desire, if I refused, now it was offered me, to be instructed in the knowledge of myself, and of the true God, and how to live and die in His favour. I told them also, that you assured me from the mouth of God Himself, that every man after death will certainly be happy or miserable for ever: this short life of ours being only a time of trial, and a passage to a state of happiness or[r] misery, which is to last for ever. I told them moreover, that Christians were assured *that God had appointed a day in which He would judge most righteously, even all that have ever lived in this world; and that such as had served and obeyed God would be happy for ever; and*

[r] and

such as had led wicked lives, and did not repent of and amend them, should be punished with everlasting fire: and that, in order to this great account and judgment, God has given us, and all men, *reason*, whereby to know good from evil, that they might choose the one, and refuse the other: but that, beside this, He had given unto Christians, by His own Son sent from heaven[s], a revelation of His will, which if they embrace, and according to that revelation if they repent of their sins, and believe in this Son of God, and walk according to the holy rules He has given them, they shall be made partakers of happiness with Him for ever. Then I told them, that for my own part I was persuaded of the truth of all this; which I thought then all Christians believed as surely as any thing they see with their eyes.'

Miss. And so, I assure you, all *true Christians* do. But what did they say against your purpose of becoming a Christian?

Ind. 'Though I am almost afraid to tell you, yet I must do it, both to ease my mind, and to know whether any thing can be said to their objections.

'In the first place, they made a jest of my purpose; but I told them that if what I had been taught was true, as I did believe it was, it concerned me so much, that I should not be laughed out of my intention[t].

'Then they told me plainly, The Christians would have you believe what they do not believe themselves. For is it likely that people, who are fully persuaded of such things as they tell you, would lead such lives as they commonly do? What, said they, does it signify to know the God which they worship, and the good rules He has given them, if those rules are not able to make them better than other people? Are they not as careless, as if they were sure that nothing is to be feared or hoped for after this life? You may be certain, that if Christians did really believe what they told you, there would not be a wicked man among them; and yet many of them are as bad, if not worse, than those who know nothing of the religion they pretend to, or of the *happiness* or *misery*

[s] certain holy rules, whereby they might know how to live so as to please their Maker, and be made partakers of His own happiness.

[t] purpose.

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they speak of. Are not the same wickednesses seen among them as among the worst of us? They make no conscience to *cheat* and *defraud* even one another; and where they have power, they *oppress* without pity. *Whoredom* and *drunkenness*, *falseness* and *deceit*, *lying*, *cursing*, and *swearing*, and calling upon the God they worship to *damn* each other, upon every foolish occasion: these and many others are the crimes common among these very people, who tell you that the GREAT GOD will call all men to an account, and reward or punish them[u] according to their works. Can you think that they themselves believe this?'

Miss. Well, what answer did you give them?

Ind. 'Why, indeed, I gave them no answer. I considered that what they said had too much truth in it; and I held my peace, and doubted with myself, whether I should trouble you any more or not.'

Miss. I hope, however, that you will change your mind, when you have heard what we have to say to these objections.

In the first place, all good Christians know this, and are grieved to see how much the Christian religion must suffer by the bad lives of such people, by whose evil doings the name of God and of Christ is blasphemed.

However, suffer not yourself to be too soon discouraged: nor judge of our religion by the disorderly lives of these people you have mentioned; for assure yourself, that all are not true Christians who go under that name. There are too many who live in a shameful ignorance both of the *truths* and *duties* of Christianity; [x]and will not be at any pains to consider the religion they profess, nor the sad danger they themselves are in. And many there are, who have been instructed in the way that leads to everlasting happiness; but the *cares* of this world, the *deceitfulness* of riches, or the *love* of worldly pleasures, have blotted the remembrance of the truths they had learned out of their minds. Nay, there are too many, who even strive to forget such truths, because they condemn their ungodly lives. They therefore endeavour to cast off all fear of God, and provoke Him to give them up to a mind void of judgment, to commit all iniquity with greediness.

[u] as they shall have deserved.

[x] there are others that will not

Lastly, *many profess to know God, but in their works do deny Him.* These, and all such as these, are an abomination in the sight of God, and a grief to all true Christians.

Ind. 'But you know, Sir, that these will take it ill, if they are not called *Christians.*'

Miss. They will so; but that is, because they think it a name of *credit* and *respect* in the place where they live; and they content themselves with the name, without thinking seriously what it is to be a Christian.

Ind. 'Since so many go under the name of *Christians,* and are not such, how shall we know who are true Christians?'

Miss. The God whom Christians worship hath given them a rule, by which every one may know who are true Christians. The rule is this: 'LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY[1].' Whoever does not do so is no true Christian in the account of God: and they, and they only, are true Christians, who[y] not only *believe* the truths, but also *obey* the laws, of the Christian religion. That is, such as *love* the God that made them with all their hearts, and *fear* to displease and offend Him; who *love, obey,* and *trust in* Jesus Christ His *Son,* their *Saviour,* and their *Lord;* and bring forth the fruits of the *Holy Ghost* in all kinds of goodness, righteousness, and truth; and lastly, such as having always a conscience void of offence towards God and men, dare not for all the world be guilty of those vices which you just now mentioned.

[1] 2 Tim. ii. 19.

But then, that you may not be offended with the infirmities, faults, and failings, of those that are even *good* Christians, you must remember what I have already often told you, concerning the weakness and corruption of human nature. For the best of Christians are men of like passions with others, and may, through the weakness of their nature, or for want of consideration, be sometimes overtaken in a fault, of which they afterwards truly repent. But a true Christian will not, cannot *live* or *continue* in any *known* sin, or bad way of life.

Ind. 'Pray then, good Sir, what answer shall I give to our people, who to be sure, will endeavour to dissuade me again

[y] who believe the truths, and obey

PART I. from hearkening to your instructions, by such arguments as I have already[z] mentioned?'

Miss. Ask them, whether THE GREAT GOD has not given every one of them *reason* and *understanding,* in order to judge betwixt good and evil? Surely they will not say that *reason,* the *good gift of God,* is in fault, when many of their own people do such wicked things as their reason forbids and condemns. No more ought they to blame the Christian religion, because some that call themselves *Christians* lead such lives as are a reproach to Christianity.

Ind. 'It may be, they will tell me, that if neither *reason* nor *Christianity* can keep people from being wicked, I need not be at the pains of learning the Christian religion, or hearkening to reason.'

Miss. Well then, I will shew you in a few words, that of all means the Christian religion is most likely (*even better than reason itself ever can be in its present state*) to make men wise and good, unto their salvation and happiness.

First, Your nature is corrupt and prone to evil; and experience convinces you that your reason alone cannot mend and cure this corruption: but the Christian religion, where it is sincerely embraced, will most surely do this.

Secondly, Your reason will indeed accuse and condemn you when you do amiss, but cannot give you any certain assurance of God's pardon; but the *Christian religion* will shew you a sure way to be *forgiven,* and *restored* to the favour of your Maker, whenever you have offended Him.

Thirdly, We are but too apt to think every thing very reasonable to which we have a great inclination; and this is the occasion of very much *evil* and *mischief* in the world, when men make *their own will the measure* of what they ought to do; but the Christian religion, and that only, will inform you what is right in the sight of God, and what you must do, on pain of His most severe displeasure.

Lastly, Your reason cannot inform you what will become of you when you die; but the Christian religion can assure you, as I have shewn you already, that such as live according to the rules of that religion, will be happy for ever; and that such as do not so, shall be most unhappy and miserable: and

[z] told you.

this will be a very powerful means of obliging you to live as becomes a good Christian.

Ind. 'Sir, I do most heartily thank you. You have given me great ease of mind, and I hope I shall meet with no more such discouragements from hearing your instructions. But some few things I have to ask you, for the confirmation of the truths I am to believe.'

Miss. Come when you will, I shall be ready to instruct you. And may God bless my endeavours with success[a]; and do you pray for yourself in the following words:

THE PRAYER.

Lord, the frailty of man without Thee cannot but fail: In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me: Give me a salutary dread of the corruption of my own heart; make me truly sensible of the end of sin, and mindful of my own infirmities; make me afraid of Thy judgments, and give me grace and strength to break my bonds; correct me in mercy when I go astray; make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come. *Amen.*

Dialogue VI.

The Holy Scriptures both necessary and sufficient for the Salvation of Man[b].

Ind. 'You have convinced me, Sir, that our reason alone is not sufficient to make known to us the things which you say are most surely believed among Christians; that *reason* cannot tell us, with what *worship* the great God will be pleased, nor give us any certainty of the *happiness* or *misery* of the life to come; which, to be sure, makes men less concerned how they lead their lives here. You have told me, and I am convinced of it, that our reason alone

[a] To the end of the Prayer, om. [b] *Men.*

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Miss. Of very great use, most certainly. It will keep you from being imposed upon, when any thing is proposed to your belief, as coming from God; you will be able to judge whether you have sufficient proof to receive it as such: and then, if you find you have, your reason will convince you that it must be necessary for your happiness, because a God of truth and goodness cannot deceive His creatures, or require any thing of them but what must necessarily be for their good.

Ind. 'It is on this very account, Sir, I am now come to you, not only to learn from you, by what other ways God has made His will known unto Christians; but to enquire, whether those ways be such as no man of common sense and reason ought to call in question.'

Miss. I hope I shall give you all the satisfaction in those things, that unprejudiced reason can desire. You will remember then what I told you before, that the GREAT GOD, in compassion to His poor bewildered creatures, sent His own Son to let them know how far they were departed from the ways of reason and truth; and that they would be for ever miserable, if they did not return to the duty they owed their Maker: and, lastly, that *God was in Christ reconciling the world unto Himself,* and would pardon mankind upon condition of their *faith* in Him, their *repentance* and *future obedience.* I told you also, that He gave them such [c]evidences that this message came from God, as could not be justly called in question by any man, [d]and, among the rest, this very extraordinary one; He declared, and His enemies knew it, *they will put Me to death, and after three days I will rise again from the dead;* which also[e] came exactly to pass.

Ind. 'I do remember all this. But how can you be sure that this was really so, it being so very long since these things were done?'

Miss. You yourself shall judge. You must know then, THAT DIVINE PERSON, when He was on earth, appointed

[c] a proof [d] for He declared [e] He did.

several *persons* to be *witnesses* of every thing which He *did, said, taught, or suffered;* and that the most necessary of these things were put in writing, and published[f] by some of them, even at the time when great numbers were alive, who had been witnesses of His words and actions, and while His enemies, who had put Him to death, were also alive; and yet no one charged them with having written any thing that was not true. Now, *these writings* we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

Ind. 'But how are you sure that these people did set down in writing that message of God to men, and all other things, just as THAT DIVINE PERSON had done and told them?'

Miss. We are well assured they did so; because they were directed and assisted to write those things by God Himself, *who bore them witness, by signs, and wonders, and miracles, and other gifts of the Holy Spirit, that He was with them*[1]. And they were themselves[g] so well convinced of the truth of what they had written, and what they taught, that they chose to suffer any death, rather than be silent, or deny what they had *seen* with their *eyes,* and *heard* with their *ears.*

[1] Heb. ii. 4.

Ind. 'Pardon me for asking you one question more: how can you be assured, that those writings which you now have, and call the Holy Scriptures of the NEW TESTAMENT, are the very same which those persons who conversed with Christ, did then write? May they not have been altered since that time?'

Miss. We have this assurance, that they are the very same, and that they have not been altered: THOSE WRITINGS were *copied* at that time by many Christians, and *carried* with them into divers countries, and distant nations, which had no knowledge one of another, and were put into their several languages; and they all continue to be the same in *substance,* wherever they are found, to this day.

And that these *facts* were so, as they are reported to us, we have the credible relation of those who were EYE-WITNESSES of them, and who approved themselves to be faithful *historians, lovers of truth,* even where it shewed their own great weaknesses; 'delivering all things plainly and naturally, without any the least appearance of disguise. They

[f] "and published" om.

[g] "themselves" om.

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mentioned[h] *these* facts with all the circumstances of *time* and *place*, and so soon after the death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, they would have been *then* contradicted: *they* published these relations in the country, where these mighty *wonders* and *miracles* were performed; and at a time when their very profession lay under the severest reproach; when *they* were so far from even the remotest prospect of advantage, that they were sure of *persecution*, and an ignominious and cruel *death;* which they might have *avoided*, if they could have prevailed upon themselves to be *silent*, or even *prevaricated* in the least degree. The *commands* they prescribed were *contrary* to the prevailing *passions* and corrupt *affections* of mankind; the *rewards* they promised were, for the most part, to be *enjoyed* in another world, and therefore would not have prevailed much, without the strongest evidence of their being *divine:* and yet this GOSPEL OF SALVATION was *received and believed* by the world, though it was preached at first by *mean instruments*, and, for the most part, *unlearned* men, who had neither *eloquence* to recommend, *power* to force, or *riches* to bribe their followers. And what could all this be ascribed to, but to the *mere truth* and *evidence* of its divinity, and to the mighty *power* of God?

Besides all this, from that very time to this, there was also ONE DAY IN SEVEN appointed, and very strictly observed by Christians, on purpose, amongst other things, to read these *Scriptures* in public, and to keep up the *memory* of these things which I have told you of, so that if any body had attempted to *add* or *alter* any thing of moment, it would have immediately been taken notice of by all good Christians.

Ind. 'Indeed, Sir, a man must be very unwilling to believe these things, who will not be satisfied with this account of the truth of these writings, especially if they contain nothing but what is highly worthy of the GREAT GOD to command His reasonable creatures.'

Miss. That you will be convinced of, when you come to know what He has commanded them to believe and do.

Ind. 'But is it true, Sir, that Christians themselves are not agreed about them?'

mention

DIAL. VI.

Miss. Pray consider, that as long as men have *corrupt hearts*, and different *capacities* and *inclinations* and *interests*, they will differ with one another, not only in what concerns Christianity, but in all other matters. But assure yourself, that all Christians are agreed in these necessary things: that these Scriptures are the very WORD and WILL of God, being the revelation of His Holy Spirit.

Ind. 'In what is it then that they differ among themselves?'

Miss. Some *differ* about *words* only, and often about matters of no great moment. Many are of a contentious spirit, and exercise their wits about *foolish questions, which minister strife*[1], rather than the design of God in His word, which is to save us from ruin. Many take upon them to be *teachers of others, without understanding what they say, or whereof they affirm*[2]. Many will *expound* the Scriptures as will best suit[i] with their own private opinions, or corrupt ways, inventing ways of serving God, which He has not commanded. And, lastly, too many are brought up in gross ignorance, and either are not permitted, or will not be at the[k] pains, to see and know the truths which concern their salvation. These and many such are the causes of Christians differing among themselves. But be assured of this, that an all-wise and good God can make *these very differences* serve most blessed ends, *His glory* and the *good* of His chosen and faithful servants: for *by these* He *tries* their faith, whether they will give credit to His word, or to the delusions of those evil spirits, which lead the simple into error. By *these* He makes His true servants more careful of their ways, and to place their whole dependence upon Him, and His grace, which they therefore pray for more earnestly. Lastly, *these differences* have had this good effect, that forasmuch as all parties of Christians do acknowledge these Scriptures to be from God, they have ever been jealous of one another, that nothing be *added, omitted,* or *altered,* by any party of Christians.

[1] 2 Tim. ii. 23.

[2] 1 Tim. i. 7.

And remember what I tell you for a certain truth, that the *differences* amongst Christians are not always of such a nature as to deprive men of God's favour. For He knows all our hearts, and the reasons of men's mistakes; and no doubt will pity and pardon such errors and mistakes as are

[i] suit best

[k] "the" om.

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not wilful, and do not plainly tend to deprave their own manners, or the lives of other people.

Ind. 'I have only one favour more to ask you concerning these Scriptures: *What is the great use and necessity of them?*'

Miss. In the first place, *they* are graciously given by God to supply the defects of our reason, and to hinder us from abusing and perverting that great blessing and gift of God, which, through our lusts and passions, we are but too apt to do, to the hurt of ourselves and others.

In the next place, be assured that you can have no full and true knowledge of the GREAT GOD, or of His *will* and *purposes*, and *gracious designs*, but from His own *Son*, and from what *He* has made known to us in these Scriptures[1].

[1] Matt. xi. 27.

By these Scriptures, as in those of the Old Testament, wherein holy men *spake* and *acted, as they were moved by the Holy Ghost*, we learn how *sin* and *wickedness, sickness, miseries*, and death itself came into the world; and how men lost their innocence, and forfeited that happiness for which God made them. And in the Scriptures we have also a most particular account, how God in mercy to His unhappy creatures, in His own good time, sent HIS OWN SON[l], to shew poor sinners their miserable condition; to deliver them out of it; and by a most wonderful way, as I shall shew you hereafter, to reconcile God to them, and them to God. And in order to awaken all who come to the knowledge of these things, and engage their attention to them, these *Scriptures* give them the utmost assurance, that God has prepared for them[m] who believe in His Son, and are willing to receive salvation at His hands, and who can make this appear by loving Him, and obeying His commands, a happiness which passeth man's understanding; and that such as will not regard these things, shall be miserable for ever. And forasmuch as [n] in the issue, this happiness and misery will depend upon man's good or bad behaviour in this life, these Scriptures contain that law by which God has determined to judge the world, that all men may order their lives accordingly. They teach us what service is due from reasonable creatures to their Maker: how we must live so as to please Him; what is truly

[l] to deliver mankind out of this sad condition

[m] who love Him and obey His commands

[n] "in the issue," om.

just, and good, and acceptable to His Divine Majesty; as also, what is wrong, and what He has forbidden upon pain of His everlasting displeasure. They contain many wonderful examples of God's care of those that love and obey Him, and of His displeasure against such as neglect or despise His commands. In short, these Scriptures are a most *invaluable* blessing, without which we should be ignorant of those[o] things that are of the greatest concern to[p] the glory of the great and eternal God, and our own everlasting welfare.

Ind. 'Well, Sir, you have raised in me a very great desire of knowing more of these Scriptures, which contain things wonderful and unknown to us indeed.'

Miss. You must give God the thanks for that desire, if it be sincere. I can only speak to your *ears;* it is God alone that can speak to your *heart.* Forget not, therefore, to beg of Him to make Himself and His will known to you, and to bless the endeavours of such as desire to instruct you in the ways of truth and happiness.

THE PRAYER.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy word, I may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given me, in my Saviour Jesus Christ. *Amen.*

Dialogue VII.

An Account of the Fall of Man, and what followed thereupon, till the Coming of Christ.

Ind. 'You assured me, Sir, when I was last with you, that God had made known to you many things, which our reason cannot account for: I am now come to put you in mind of one difficulty, which I beg you would explain to me: "How

[o] many [p] to us.

PART I. man, the creature of an holy and good God, came to have such a strangely disordered nature, and so prone to evil?"'

Miss. I am obliged to do so; for, without the knowledge of this, you can have no true notions of the *justice,* and *mercy,* and *goodness* of God.

What therefore He has made known to us in the Holy Scriptures is, that after He had made this world and all things in it, in six days, and that He might have creatures capable of praising Him for His wonderful works, He made one man and one woman, called ADAM and EVE, *determining to make of one blood all nations of men to dwell upon all the face of the earth*[1]; all which are the offspring of that one man and woman. He has also made known to us, that these *two persons* were at first made after the likeness of their Creator, being endued with reason in perfection, and other heavenly gifts. We learn also, that these our *first* parents, being thus made *perfect* and *good,* and *capable of living for ever*[2], were placed in a happy state, called *paradise,* with a promise of life and happiness, as long as they continued obedient to their Maker's commands. Now these two persons were in a state of trial and probation, as we all are at this day, though in a manner quite different from ours: for *they,* coming out of their Maker's hands *perfect,* that is, endued with clear and strong apprehensions of their indispensable obligation to perform all the great points of morality, could not well be supposed to lie under any temptation of violating that chief part of their duty. It was therefore necessary, *that some other* TEST, suitable to the place and circumstances they were in, should be required of them, to prove what was in their hearts; and whether they would choose, under the most tempting offers, to break an express commandment of God, their CREATOR, PRESERVER, and GOVERNOR, *even though the reason of such a commandment was not made known unto them. A positive injunction* of this kind God was pleased to give them; at the same time enforcing their obedience to it, by threats of a most dreadful *penalty,* if they should ever transgress it.

[1] Acts xvii. 26.

[2] Wisd. ii. 23.

[q]And we are to consider the command given to *Adam* concerning the forbidden tree, not as if God only spoke concern-

[q] This paragraph om.

ing *that,* but He herein commanded him this one thing,— OBEY MY VOICE: this is, you are to do whatever I shall declare to be the duties of your life: for it was necessary that man should obey the Divine Being, and never be left to his own guidance, but to be always kept in the hand of God's counsel.

How long *our first parents* continued in their duty, *we are nowhere told;* but at length, by yielding to the temptation of an evil spirit, and not regarding the command of their Maker[1], they did *fall* from that holy and happy condition they were in; and by that most grievous crime (for so it appears by the punishment a most righteous God inflicted on them for it) they highly displeased[r] their Maker, who left them to themselves: and, having lost their innocence, and that image of God in which they were created[2], their nature became sadly changed for the worst. And the children which they afterwards begot, being born of sinful parents, became even like their parents, disobedient, and prone to evil, as you see they are at this day: all which these FIRST PARENTS OF MANKIND brought upon *themselves* and their *posterity.*

[1] Gen. iii.

[2] Gen. v.

It was thus that *sin* and *evils* of every kind, and *death at last,* entered into the world, as the just punishment of their disobedience to the commands of God; by which *all right* to His free promise of eternal life and happiness was *forfeited* and *lost.*

Ind. 'This is indeed a plain account how sin and wickedness entered into the world; and we ought to believe it to be a just account, since God has made it known to you[s] in His revealed will.'

Miss. As to the corruption of our nature, and the sin that does so easily beset us, your own experience will convince you of the truth of it. And no other reasonable account can be given how it came into the world. And you will learn by what followed this act of disobedience, how displeasing to God it was, and the punishment it deserved.

Ind. 'Will you be so kind as to let me know what followed this sad calamity?'

Miss. You will easily conceive how miserable the condition of these our *first parents* was now become: they knew that they had *failed* in their duty to their Maker; their reason

[r] displeased God

[s] "in . . . will," om.

PART I. could not inform them how to help *themselves:* the *loss* of their innocence, and of their Maker's favour; their *forfeiture* of the happiness they had enjoyed, with their dreadful *apprehensions* of that death which was threatened;—the *sense* of these things would most certainly have overwhelmed them, had not the goodness of God immediately interposed to keep them from despair. For though His perfect holiness could not but *hate* the sin, yet His goodness *inclined* Him to have compassion on the sinner; and from thence He took occasion to make known another of His most glorious perfections, *His infinite mercy.*

Ind. 'I am most desirous to hear how that was done.'

Miss. Why, as a remedy for what had been done amiss, and could not be undone, their Maker was pleased to enter into a NEW COVENANT with them: so that neither they, nor any of their posterity, should on account of *their disobedience* be ruined, except it was purely their own fault.

Ind. 'That was indeed a most kind offer of their offended Maker. Pray, what was that COVENANT?'

Miss. It was this: that on account of One, who would in due time satisfy His divine justice for their offence (and take vengeance on that evil spirit, that had tempted them to disobey His command) He would *restore* them to His favour upon certain conditions; and would appoint them *means,* by which they, and their posterity, might upon their repentance obtain His pardon, when they should do amiss, as since their fall they would be but too apt to do[1].

[1] John iii. 16, and 1 John iv. 9, 10.

Ind. 'You will now be so kind, as to let me know what followed this promise of God to His sinful creatures.'

Miss. You must know then, that some of their children and posterity, exercising themselves in repentance of sin, depending on this promised Saviour, keeping up a sense of these things, and an expectation of this promise, lived in the fear of God[2]. But many others of them, through the corruption of their nature, became exceeding wicked: one of their own *sons* murdered his *brother;* for which God, to keep others from committing such horrid crimes, banished him from His presence, and he spent his days in misery.

[2] Gen. v. 24.

At last, wickedness increased to such an height, and became so general, that God was provoked to destroy the whole race

of men by a flood (except one upright man, whose name was NOAH[1], together with his little family) as I hinted to you before.

[1] Gen. vii.

By this good man and his family, the whole earth was again filled with people, as it is this day. And while his good instructions, and the memory of that dreadful judgment lasted, men lived in the fear of God; but too soon fell into wickedness again: and most of these, losing the knowledge of the true God, *fell into idolatry,* a sin which God principally abhors, [t]as most dishonourable to His nature, authority, and glory, and as *leading men into all other wickedness*[2].

[2] Rom.i.28.

Ind. 'Pray what is that sin of *idolatry,* which God so hateth?'

Miss. It is the giving that honour and worship which is only due to the true God, to His *creatures,* to the *sun* and *moon,* and to *evil spirits,* and to the *images* representing these.

Notwithstanding this, God never left Himself without witness[3], but gave continual proofs of His hatred against wickedness, and of His favour and protection of good men, in all ages, and amongst all nations, even unto this day. And thus it is, that calamities of all kinds are brought upon the earth; that one nation makes war upon another; these being only instruments in the hands of God, and by His wise and just appointment, for the punishment of their sins.

[3] Acts xiv. 17.

Ind. 'Pray, had any of these nations ever afterwards an opportunity of coming to the knowledge of the true God, and of the worship due to Him?'

Miss. Yes, indeed they had. For the Holy Scriptures inform us, that God made choice of a certain person, whose name was ABRAHAM[4], and called him and his family from the midst of a nation given to idolatry; that to this man He made Himself and His glorious perfections known; and for his encouragement to persevere in his duty, He promised, *That out of his loins in due time the* DELIVERER OF THE WORLD *from sin and death should proceed, and that in the mean while He would make his descendants a great and numerous people.* All which was made good in a most wonderful manner. His *posterity* increased exceedingly; and wherever they travelled,

[4] Gen. xiii.

[t] "as most . . . glory, and" om.

PART I.

they *communicated* the knowledge of the true God, and told men how He ought to be *feared* and *worshipped;* so that many nations might have known these things, had it not been their own fault; for God caused them often to *wander,* that they might make Him known amongst men, and cure them of their wickedness and idolatry.

It was in the time of that good man, that God shewed His hatred of wickedness, and His displeasure against great and bold sinners, after a manner the most frightful and astonishing. There were several considerable cities, the chief of which were SODOM and GOMORRAH, the inhabitants of which, *through pride, fulness of bread, and much idleness,* fell into all manner of wickedness; which provoked God to make them an example of His displeasure against such sins: for He *rained down fire and brimstone upon them*[1], and utterly destroyed both them, their towns, and their whole land, the dreadful marks of which are to be seen at this day. At the same time, God, to shew His care for those that feared Him, sent His angels, and delivered one *good man,* [u]whose name was Lot, and his *family,* out of that fearful destruction[2].

[1] Gen. xix. 24.

[2] Gen. xix.

After this the children of ABRAHAM, to whom the promise was made, multiplied exceedingly; to whose posterity God gave very particular laws and directions, how they might live so as to please their Maker, and not hurt one another[3]; and wrought most wonderful things before their eyes, when He delivered them out of a most cruel bondage; to convince them, and all other nations, that should hear of these things, that the idols and evil spirits, which they worshipped, were no gods, and that there was no God, but the God of this people.

[3] Exod. xx.

Ind. 'Pray what were the laws and directions that God gave this people and nation?'

Miss. The chief of them were these that follow: that they should neither have nor worship any other God but Him who had done such wonders for them: that they should not make any visible *image* or *representation* of Him: that they should not profane His holy name: that they should keep holy *one day in seven,* to preserve the remembrance of Him and His works: that they should *love* and *honour* their parents[4]: that they should love one another, as being all

[4] Exod. xx. 12.

[u] "whose . . . Lot," om.

the creatures of a good God; and neither *hate* nor *murder* any one; that they should not commit *adultery,* or be guilty of any *lewdness:* that they should not *steal,* or *lie,* or *bear false witness,* or *covet,* or *set their hearts upon what was another man's.* And, remember what I tell you, the substance of these laws was given soon after the flood to NOAH and his *family,* from whom the present race of mankind is derived, though the greatest part of their posterity soon forgot them.

Soon after God had given His peculiar people these laws, He settled them after a most wonderful manner, and in a fruitful land, which He had long before promised to ABRAHAM their great *forefather,* and blessed them exceedingly while they observed His laws. But even these people, through the corruption of nature, often transgressed His commands, and were as often punished, and upon their repentance pardoned; till, at last, they growing incurably wicked, He permitted their enemies to destroy most of them, their *cities,* their *land,* and their *place of worship;* and they are at this day dispersed over the face of the earth, without any sure settlement.

Now a few years before this happened, the time was come, when the GREAT GOD was pleased to send into the world 'that PERSON or PROPHET, whom He had promised to our first parents, and who had engaged to make satisfaction to the Divine justice for their great offence.' But a particular account of this PERSON and BLESSING will take up more time than I believe you now[x] have to spare: I shall, therefore, defer it till you come next to me. In the meantime pray earnestly to God, that He may not suffer your heart to be hardened, but that you may ever believe His promises, and stand in awe of His judgments.

THE PRAYER.

I BELIEVE: Lord increase my faith, and give me grace, that with a holy life I may adorn the religion I profess. Keep me stedfast in this faith, that no errors may separate me from Thee: but that Thy love, O merciful God, Thy grace, O blessed Jesus, Thy fellowship, O Holy Ghost, may

[x] "now" om.

PART I. defend and comfort me in all dangers and adversities, until I attain the end of my faith, even the salvation of my soul. *Amen.*

Dialogue VIII.

Jesus Christ, *the* Mediator *and* Saviour *of the World, and the Head of all Christians.*

Ind. 'You shewed me, Sir, when I waited on you last, how man came to fall from that upright and happy condition in which he was created; and how he, and all his posterity, became subject to *sin*, to *misery*, and to *death*: as also how their Maker spared the lives of our first parents, although they had deserved immediate death, on account of One who had engaged to satisfy the Divine justice for their transgression, and for the offences of all their posterity, upon the most merciful conditions. And I left you with a most[y] earnest desire of knowing more of that Sacred Person, who was to come into the world for that end; and as you intimated to me, did come about that time, when God had, for their sins, cast off that people, whom He had so long and so remarkably favoured and protected above the other nations of the world.'

Miss. I told you before, that [z]this Divine Person, knowing into what a miserable condition [a]*the two first parents of mankind* had brought themselves and their posterity, by their disobedience to their Maker; how dreadfully sad their punishment would be, and of what an invaluable happiness they would be deprived; He, by God's most gracious appointment, undertook to satisfy the Divine justice, by submitting to such sufferings as God was pleased to accept by way of atonement for the sins of men.

Ind. 'Pray, Sir, how did Jesus Christ do this?'

Miss. As I told you before, He, out of love to His otherwise lost creatures, took the[b] perfect nature of a man, both body and soul, into union with His Divine Nature, and was born of a pure Virgin, that He might be seen and converse

[y] more, *Crutwell.*
[z] that Person
[a] those two unhappy persons
[b] the body of a man from a pure Virgin

with men, and in their nature be capable of suffering for the sins of men. DIAL. VIII.

Now, in that body [c]here upon earth, in the first place He let mankind know God's wonderful goodness, and His readiness to forgive offenders, even the greatest offenders, upon their repentance, [d]belief in Him and His undertaking, and return to their duty; as also, how they ought to live so as to please God, and be an honour to their Maker. And by His most wise and holy life, and doctrine, and example, He shewed what an excellent creature man was, before he lost his innocence, and fell into a state of sin and corruption; as also how hateful to God sin must be, since so divine a Person, which you will see hereafter was the SON of the MOST HIGH GOD, was obliged to come down from heaven, to satisfy God's justice, and to save men from the punishment it deserved. [e]For His Divine Nature, though it could not suffer, yet being thus personally united to His humanity, gave such a virtue and value to the sacrifice, as rendered it a proper and sufficient atonement to the Divine justice for our sins.

After He had[f] in His public ministry fully declared the design of His coming, and performed such miraculous things as were sufficient to convince all well-disposed people, that He was *the Son of God,* and sent by Him to declare His Father's will to men; after this, that, as Son of God, He might make full satisfaction to the Divine justice, since no less a sacrifice could do it, He willingly laid down His own life for His otherwise undone creatures.

Ind. 'I begin now to understand what before I was amazed at, *why God would suffer His own Son to be put to death by wicked men;* and why His Son would choose to be so dealt with, when He could have hindered it: I suppose it was because He had undertaken the cause of sinners, and suffered death to make an atonement for them, and to satisfy the justice of His offended Father, who therefore permitted[g] Him to be put to death.'

Miss. You understand it right. And the GREAT GOD, to convince the world that His justice was satisfied by this

[c] "here upon earth," om.
[d] "belief . . . undertaking," om.
[e] This sentence om.
[f] had done this, enough to convince
[g] suffered

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most worthy sacrifice, raised Him from the dead, the third day after He had been crucified and buried; *by which He was, in the most convincing and powerful manner, declared to be the* [1] *Son of God*[1]; of all which the Holy Scriptures give us a particular account; and, for our comfort, declare, *that God* [2] *hath laid on Him the iniquity of us all*[2]; *that He tasted death* [3] *for every man*[3]; that is, for every penitent sinner, from the first man that was made to the last that shall be born into the world; lastly, *that He has saved us by His blood, out of every* [4] *kindred, and tongue, and people, and nation*[4].

[1] Rom. i. 4.

[2] Isa. liii. 6.

[3] Heb. ii. 9.

[4] Rev. v. 9.

Ind. 'It seems, then, that we also have an interest and right in the blessings which He has purchased by His death.'

Miss. Most certainly you have; for so He hath declared, *that the Gentiles,* such as were strangers to the true God, *should be fellow heirs with His chosen people, and of the same* [5] *body, and partakers of His promise in Christ*[5].

[5] Eph. iii. 6.

Ind. 'Pray what is meant by the *Gentiles being of the same body?*'

Miss. The meaning is this: that you should be of the same holy society with God's chosen people; and that as we are the creatures of one and the same God, and children of one and the same Father, and *redeemed* by the same Saviour, you should now be made members of the same body, or holy society, which is called the Church of God, of which JESUS CHRIST is the HEAD AND GOVERNOR.

Ind. 'I should be very thankful if you would explain that to me more particularly.'

Miss. You must know then, that after the *Son of God* had by His death made an atonement for the sins of mankind, He commanded His Apostles to offer the blessings He had purchased unto all the nations of the earth, *in order to take* [6] *out of them a people for the glory of God*[6]; and to let all men know the merciful favours which the GREAT GOD offered them by His Son, which were, *repentance on men's part, and forgiveness of sins on the part of God; and that this should* [7] *be preached in His name among all nations*[7]; and that all such as would receive Him as their Redeemer and law-giver, should be entered into one society, called the *Church or Body of Christ,* because He is the Head of this body, and Governor of this society, which is made up of all true believers in all

[6] Acts xv. 14.

[7] Luke xxiv. 47.

nations of the world; that as He had *redeemed* them, He might *protect*, and *govern*, and *keep* them in the way of life and happiness; and lastly, that the great truths of Christianity, and the Holy Scriptures, in which they are contained, might be preserved, being to be constantly read[h], explained, and preached among them.

Ind. 'But, good Sir, how can people of so many distant nations, and different laws and languages, be *one society ?*'

Miss. They are all of *one society*, as they all agree in *one faith*, and profess to be governed by *one law* of Jesus Christ; as they all engage to renounce the *devil*, and all the *ways* of an evil world, and to *worship* the *one* and only true *God;* as they all profess to *receive* the Holy Scriptures to be the only *rule* of both their *faith* and *manners;* as[i] they all are redeemed by the same sacrifice; as they all pray to *one* and the *same God*, in the name and for the sake of the same Mediator and Advocate; as they are all received into the same society, by one and the same ordinance of *Baptism;* and are under the *direction* and *influence* of the same *Holy Spirit;* and as they all hope to meet together hereafter in the same place of joy and felicity, the *kingdom of heaven.*

Ind. 'I think I understand you very well. I should be thankful, therefore, if you would let me know what are the privileges or blessings of being a member of this society.'

Miss. The blessings are many and great, such as these following: you will be enabled to answer the end for which you were made and sent into the world. If you enter into this society [k]with true repentance of your sins, true faith in Jesus Christ, and a sincere purpose of living as a Christian ought to do, *all your past sins will be forgiven you;* and, if you afterwards fall into sin (as you will be but too apt to do) *you will have Jesus Christ an advocate with His Father for your pardon, upon your repentance and return to your duty*[l]. Besides this, you will be under the *special care and protection of God;* you will have the ministers of Christ to instruct you, and God's all-powerful Spirit to *direct, support, and comfort* you in all your distresses. You will have an interest in all the *prayers* and *blessings* of that society throughout the world; every member of that society being bound to seek

[l] 1 John i. 9; ii. 1.

[h] read among them. [i] This clause om. [k] with a sincere purpose

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the good of the whole body, to *relieve* the necessities of such as are in want or in miseries, and[l] all being mutually obliged to pray for each other. Lastly, you will have a most sure title to eternal life and happiness after death.

Ind. 'There is no man, sure, who is in his right mind, but would most earnestly desire to be a member of [m]such a society, if he could hope to do what will be required of Him as a Christian. For, as I remember, you told me, that a Christian has many enemies and difficulties to strive with.'

Miss. That is true. But then take this most certain truth along with you, *that a righteous and good God will not require any thing of His creatures, but what He will enable them to do, if they will but use their own endeavours;* every person, who sincerely purposes to become a Christian, having a most sure promise of being assisted by God's Holy Spirit to please his Maker, and to keep His commands.

And, forasmuch as we must be made *holy*, as ever we hope to be happy, it is this good and Holy Spirit that must [n]make us so. Which He doth, by putting into our hearts good desires and purposes of pleasing God, and a fear of offending Him; by convincing us, that nothing is required of us but what is absolutely necessary for our good and happiness; by helping our good endeavours, and defending us against the malice and power of evil spirits; by setting home upon our hearts the joys and happiness that are proposed to us, and the dreadful misery which will be the portion of such as despise them: all which that Holy Spirit doth perform in us by a sure, though an invisible power.

Ind. 'How can we be sure of this, since you say He is not to be seen?'

Miss. Can you see the wind?

Ind. 'No.'

Miss. How can you be sure there is such a thing?

Ind. 'Because I hear the sound of it, and feel the force of it upon myself.'

Miss. Are you sure that you have a soul or spirit within you, which governs all your actions?

Ind. 'I cannot but be sensible and sure of that, because

[l] and mutually to pray for each other.

[m] this society.

[n] assist to make

I feel something within me, sometimes accusing, sometimes excusing, according as I do what is good or otherwise.'

Miss. Yet you never saw that power: you are sure of it only by its effects.

Ind. 'Pray make that plain to me.'

Miss. Do not you know a tree by the fruit it bears? Doth not a *good tree bring forth good fruit?* Doth not a *corrupt tree bring forth bad fruit*[1]? Just so, when a good spirit governs any person, you see it plainly by his life and conversation; as also, when you see any man lead an evil life, you may be sure he is governed by an evil spirit.

[1] Matt. vii. 17.

Ind. 'I understand you very well; and would be thankful, if you would let me know what are the fruits which distinguish a good spirit from one that is evil?'

Miss. The sure signs, that the Holy Spirit of God governs any man, are these following fruits: *a love of God,* and of men for His sake; *living in peace,* as much as possible, with all others[2]: *forgiving* those that have injured us, as we hope to be forgiven our many offences against God; a *readiness* to do good to all men: a constant *endeavour* to mortify our corrupt affections, our lusts, and evil desires; being content with our condition; being *humble, meek,* and *temperate;* and in all improvements in knowledge, faith, holiness, and obedience, making an humble acknowledgment of our unworthiness, giving Christ the glory of our salvation, and the Holy Spirit the honour of our improvement in these things: these, and such as these, are sure signs that a man is governed by the Holy Spirit of God[3].

[2] Gal. v. 22.

[3] Rom. viii. 14.

On the other hand, the sure signs of a man's not being under the influence of the good spirit, are such evil fruits as these following: *adultery, fornication, idolatry, witchcraft, envy, hatred,* and *malice;* a disposition to *revenge* and *murder, drunkenness, revellings,* hardness of heart, unbelief, and contempt of the Gospel, and such sins as these: God having expressly declared, that they who do such things shall never be happy, but shall have their portion with those *evil spirits,* by whose wicked suggestions they had been seduced to commit them.

Ind. 'One would think that such as know the dreadful punishment denounced against wickedness, would never per-

PART I. sist in it, but immediately endeavour to escape from so dangerous a condition.'

Miss. They certainly would do so; but having wilfully forsaken the ways of God, they have grieved the Holy Spirit, and forced Him to depart from them, and to leave them to themselves: so that their hearts are hardened, and their minds are void of understanding.

Ind. 'If I remember well, you told me, that all men are subject to sin, even Christians, as well as others, though they have received that Holy Spirit for a principle of a new life.'

Miss. I told you so, and I told you nothing but the truth; for so they are, until, by the influence of that good Spirit, they are made completely holy, which is not to be expected till we die, and go to heaven. I told you also another truth, that a Christian is not one who has no failings; but he is one who, by the power and favour of that Holy Spirit, watches and strives against the corruption of his nature continually, so as never to live in any known sin whatever.

Ind. 'I remember you told me so before; and I am convinced of the truths you have now explained to me. And I must beg of you at your leisure to let me know, what will be required of me in order to my being baptized, and made a member of that society, to which you have convinced me so many blessings have been promised by the GREAT GOD.'

Miss. That I will very willingly endeavour to do the next time you come to me. In the meantime, forget not to beg of God to give His blessing and success to such as desire and strive to instruct you in the ways of life and happiness, and to give you grace to follow their godly instructions and admonitions, in words to the following purpose.

THE PRAYER.

O MERCIFUL GOD, and lover of souls, bless the pious endeavours of such as are appointed to instruct me in the ways of truth and godliness: leave me not to my own choice, but give me a heart always open to receive the truth, and a constant resolution to observe and obey it; and that I may re-

member Thee, my Creator, all my days, cheerfully embrace salvation by Thy Son our Lord, and submit to His government[o], let Thy Holy Spirit ever accompany me, and inspire me with sound principles of virtue, religion, and holiness, for Thy mercy's sake in Christ Jesus. *Amen.* DIAL. VIII.

Dialogue IX.

Being an Abstract of the former Dialogues and Instructions.

Ind. 'Kind Sir, I am come to put you in mind of your promise to instruct me, *how I may become*[p] *a member of that society to which you told me so many blessings do belong.*'

Miss. I would now do it, but upon second thoughts I am of opinion, it will be best for you, that I put you again in mind of the truths you have already learned, and assented to, that you may be able to answer it to your own *reason,* and to every one who shall ask you, 'Why you choose to be a Christian?' And that your faith being surely established, you may be convinced that it is your *interest,* as well as *duty,* to make such a choice; and that you may not hereafter become a scandal to the Christian religion[q], or be tempted to forsake it, on account of any difficulties you may meet with, or the bad examples of wicked men who profess it[r].

Ind. 'I heartily thank you for so kind a proposal; and I will hear you most willingly.'

Miss. You have declared already that you are fully convinced, that there is but one God of all the nations of the world; that is, a Being, most *wise,* most *powerful,* most *holy,* most *just,* and *good,* who, after He had made the world, and all things in it, by His great power, made man, and endued Him with *reason* and *understanding,* to the end He might have a creature on earth capable of knowing and honouring his Maker.

[o] ["cheerfully... government" om. in ed. 1751.] [p] be made
[q] to that religion [r] wicked Christians.

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Ind. 'I am most fully convinced of this[s], and do most firmly believe it[t].'

Miss. How then do you think it comes to pass, that so many people endued with reason are so far from being an honour to that God, on whom they depend for life and breath, and all things which they enjoy or hope for, that they neither *fear* nor *love,* nor *honour,* nor *are concerned to please Him?*

Ind. 'I have not, Sir, forgot the account you gave me, how this came to pass; how the first parents of mankind came to fall from that happy temper and condition in which they were made, by yielding to the temptation of an evil spirit, and breaking a strict command which their Maker had given them for a trial of their obedience. And what a sad change and disorder was thereby made in their nature, and in the world, inasmuch that both they, and their posterity, which inherited their corrupt nature, became prone to *evil,* and subject to *sin,* and *death,* and to all the *sorrows, miseries,* and *afflictions,* which lead to death; and that this was the true occasion of all the mischiefs and wickedness which we see and hear of in the world.'

Miss. I am very glad you remember this so well. For indeed, without the knowledge of this unhappy fall of man, and the corruption of our nature, which followed, you can never fully understand, nor truly value, the *wisdom,* the *justice,* the *mercy,* and the *goodness of God;* nor would the Christian religion appear to you so great a blessing as it really is.

Ind. 'You will be so kind as to explain this to me a little more particularly; that I may embrace it with full satisfaction, and never forsake it.'

Miss. You will remember then what I told you before: that we know and are assured of this by a writing which came from God, of which we have most undoubted proofs[u], and by which we are informed how merciful God was in sparing the lives of these our unhappy parents, which they had forfeited by their great offence, and this for the sake of His beloved Son, who undertook to see His justice fully

[s] dele "this." [t] believe all this. [u] Add, "as you yourself have heard,"

satisfied, and to use all proper means to make men sensible of their offences, and bring them back to the duty they owe to their Maker. DIAL. IX.

That in order to this HIS SON, who is called CHRIST, and *from whom we Christians have our name,* came down from heaven to earth, and was made man, and conversed with men: and declared unto them, as He was the Son of the Most High God, and had a tender compassion for poor sinners, so He had undertaken to be a Peace-maker between God and them; and that He was a messenger sent from Him to make His will known unto men; and that God had committed the government of all mankind to Him.

All which God Himself confirmed by a voice from heaven [1]. And His *Son,* when on earth, convinced all who were disposed to receive the truth, that these things were true, by His doing such wonderful works as none but God could do; by the holiness of His life; by the most righteous laws which He gave unto men; and above all, by His rising again from the dead, after He had, by wicked hands, been murdered. [1] Matt. iii. 17.

Ind. 'All this I remember, and only desire you will repeat *the message which this* WONDERFUL PERSON *brought from God to men.*'

Miss. In the first place *He* made known to them[x] their miserable condition by nature and practice; and that it was yet a condition not without hope: that as His justice could not let sin go unpunished, so His goodness would not let His unhappy creatures be ruined, except they obstinately refused to accept of the merciful terms proposed to them.

That therefore God had been pleased, for His Son's sake, to promise, that all such as should be made sensible of their bad condition, and would return to the duty which they owe to their Maker, shall have all their past offences pardoned, shall be received into His favour again, and be made for ever happy with Him; but that all who know this, and would not receive, and thankfully comply with, so kind an offer, shall die in their sins, and be punished without mercy. In a word, that their happiness or misery would

[x] om. "their—hope," and transpose what follows, down to "mercy," till after "obstinate and wicked."

PART I. depend upon their *good* or *bad* behaviour in this world. For that God had appointed a day in which He would judge the world most righteously[1], reward the truly penitent and good, and punish those that continue obstinate and wicked.

[1] Acts xvii. 31.

Ind. 'Will you now, Sir, be so good as to let me know the way which this Wonderful Person did make use of to prevail with men to embrace this most kind message of God to men?'

Miss. In the first place, He shewed them, what a tender compassion God had for His unhappy creatures, who were wilfully going on in the way of ruin, without perceiving it: and that He was so good as to send His own Son from heaven to save them from destruction.

He told them further, that the sins of men were so many, so great and universal, that no less a satisfaction would be accepted for their pardon than the death of His own Son; that therefore He had taken upon Himself the cause of sinners, and put Himself in their place and stead[y], that He might suffer and die for them.

And God, to shew men how well He was satisfied with His Son's sufferings for the sins of men, raised Him from death, and set Him at His own right hand; *where He liveth for ever, to make intercession for all such as come unto God by Him*[2].

[2] Heb. vii. 25.

Ind. 'All this I remember, and I cannot but admire the great love of God and Christ for such unworthy creatures. Pray, have any other ways been taken of bringing men to a sense of the duty they owe to their Maker, and of promoting their happiness?'

Miss. I hope you have not forgot what I told you, that Christ, after His ascent into heaven, sent down the Holy Ghost upon His Apostles in a most wonderful manner, who established[z] that society which we call the *Church of Christ,* as the most proper means of bringing men to the knowledge of the true God[a], of salvation by His Son, and of engaging in the regular and faithful discharge of the several duties they owe to God, to themselves, and to all mankind.

[y] om. "that... them."
[z] appointed
[a] and of the duty they owe to Him, to themselves, &c.

For in that society He has appointed certain persons *His ministers, who are to watch for the souls of men as they that must give account of them*[1]; to let them know what they must do to be saved; to minister to men the means of grace and salvation; *to instruct* the *ignorant*; to *comfort* and *help* the *weak*, and *raise up them that fall; to offer* up to *God supplications, prayers, intercessions,* and *thanks* for all men; and, in one word, to *endeavour* that all men may attain that happiness, which *Jesus Christ* has purchased by His most precious blood.

[1] Heb. xiii. 17.

Ind. 'This I have not forgot: nor what you told me further, that forasmuch as God hath determined to judge mankind according to their behaviour in this life, He has given to Christians certain laws and rules, by which they shall be judged to happiness or misery, at that great day; and that these laws and rules are to be found in that book which you call *the Word of God,* because it was written by men appointed of God. May I beg you to give me a short account of that book?'

Miss. In the first part of those Scriptures, called *the Old Testament,* we have an account of the creation of the world, and of God's infinite power, wisdom, justice, and goodness in the government of it[b]: we have there an account, as I told you, of the original happiness of our first parents, and of their sinful fall from that condition; we have also encouraging notices of the recovery of mankind from this sad condition, and are informed how, in all ages, God has often protected and blessed the good, and punished the wicked; in order to convince men, that He sees and ordereth all things for His own glory, and the good of His creatures.

In that part of the Scriptures which we call *the Gospel,* we have a particular account of the life of Christ; His most perfect example; His most holy precepts; some of His numberless and wonderful miracles: how He was approved of God to be His Son, and the Messenger of His will to men: how He was by wicked hands crucified and slain: that He *died,* was *buried*[c], and that all these His sufferings were a proper atonement for our sins; that He *rose again the third day from the dead; conversed* with His followers, and in their

[b] om. "we have . . . informed." [c] om. "and that . . . sins."

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sight ascended into heaven; from whence He *sent* down the Holy Ghost, who enabled them to speak all manner of languages; that they might[d] by this astonishing miracle prove their mission, and be able to teach all men these wonderful things, and bring them to the knowledge of the truth, that they might be saved: and lastly, how great numbers of all the then known world embraced the Christian religion; that is, all such as feared God, and were concerned to save themselves from that wicked generation, saw plainly, that the Christian religion was most agreeable to reason, and the blessings it proposed to men, greater than all the world besides could give them.

Ind. 'Will you be so good as to repeat again the chief of those great truths, and the blessing you speak of?'

Miss. The truths which concern us to know, and which the Christian religion, and that only, teaches us, are such as these[e]: That we are fallen under God's displeasure, and yet may be restored to His favour, and have all our offences pardoned through the satisfaction of our Lord Jesus Christ: that our life here is only a state of trial, and a passage to a life either of happiness or misery, which is to last for ever; that this happiness or misery will be according to our[f] behaviour here, and that we should so live, as to glorify God, and be blessings to ourselves and others.

In short, the Christian religion proposes a remedy for all the evils we are subject to, which we either feel or fear; and is designed to restore men to that holy temper which is absolutely necessary to fit them for heaven and happiness; that is, to make them truly *good* and *just, wise* for themselves, *kind, sober, chaste,* and *temperate, peaceable* and useful in their generation. And it will be purely their own fault if they are not such; for this religion affords them all the encouragement and assistance, that their case can possibly demand, or their hearts can reasonably desire.

[d] om. "by this . . . mission, and"

[e] om. "that we . . . Christ:"

[f] In the ed. of 1751, this passage stands as follows: "— good or bad lives;—that such as have led the best lives, have done many things displeasing to an Holy God;—that the Christian Religion, and that only, has made known to us how such as have fallen under God's displeasure may be restored to His favour, and have all their offences pardoned; and to live so as to be a blessing to themselves and to others."

Ind. 'You have, Sir, fully convinced me of the great blessing of being a Christian; for which I heartily thank you.'

Miss. Give God the thanks: it is He only can open your eyes, to see both your danger and your interest.

Ind. 'If I shall not be too troublesome, I would only ask you at present, what answer I shall give to such of our people as shall press me to tell them, *Why I am resolved to become a Christian?*'

Miss. After what you have already learned, you can tell them with truth, that you found you wanted something which you had not in yourself, to make your mind easy, and your condition safe; that your own reason convinced you, that such a creature as man could not be made, and sent into the world, only to eat and drink, and live and die, as the beasts of the field; that you had often wished to know for what end the GREAT GOD made men; what service they owe Him: whether the way you were in was pleasing or displeasing to Him; and often wished to know, *What becomes of men after*[g] *they die, and leave this world.*

You can tell them, that none with whom you had conversed could give you any reasonable satisfaction concerning these matters, until, meeting with sober people among Christians, you have been convinced, *that you and many other people and nations had lost the knowledge of the only true God, who made the world, and all things in it;* and that Christians have among them a WRITING, which gives them a full and most worthy account of that great and good Being; *how He made of one blood all the nations of the earth*[1]: what excellent and innocent creatures He made the first parents of mankind[2]; and how they and their posterity came to be changed so much for the worse, and subject to such evil dispositions, to so many miseries and afflictions as now we see they are. By those writings, you can tell them, Christians are assured how wonderfully good and kind God will be *to such as diligently seek Him*[3], and desire to please Him; and that all who are not enemies to themselves may be as happy as their own hearts can wish.

[1] Acts xvii. 26.
[2] Gen. i. ii. iii.
[3] Heb. xi. 6.

You can tell them moreover, that God has made known in

[g] after death.

PART I. these writings, what men endued with reason ought to *do*, and what to *avoid*, if they hope to please their Maker and their Lord; what great happiness they will deprive themselves of, if they strive not to know, and to do His will; for that such as repent of their sins, believe in the SAVIOUR He has sent, and obey His commands, will, when they die, be happy for ever; free from *fear;* from the malice of their enemies, from *pain*, from *sorrow*, from *cares*, from *oppression*, from *sickness*, and from *misery after death:* and enjoy all the blessedness of which their nature is capable. And that such as have not been careful to please their Maker, shall be condemned to everlasting misery.

If they ask you, as to be sure they will, how Christians can be assured, that these writings and truths came from God? You may assure them, *that, if any man sincerely desires to know God's will, he shall find such proofs as shall convince him that these writings, and the doctrines they contain, are from God, and not of men*[1].

[1] John vii. 17.

If they tell you, as they did before, that many who call themselves Christians live as if not one word of those Scriptures were true; you may assure them, that all good Christians are much concerned for the offence these give to you and to others; that indeed they are not true Christians, but such as, being unwilling to forsake their sins, and resolved to follow their lusts without disturbance, strive to forget the truths they have learned, because the remembrance of them makes them uneasy; and being by a just judgment of God left to themselves, they have at last lost all sense of the dreadful punishment which hangs over their heads; that *this falling away* of Christians from their holy profession, and turning the grace of God, which teaches them *to deny all ungodliness, and worldly lusts, into wantonness*, is so far from being an objection to the truth of Christianity, that it is an argument for it; since this was foretold by the divinely inspired penmen of the Holy Scriptures, that there would be *some*, who *would hold the truth in* unrighteousness, and *others* that would *draw back to perdition*, and quite forsake the holy commandments.

Ind. 'Kind Sir, your repetition of these things, for which I am most thankful, has confirmed me in my earnest desire

and purpose to become a Christian. And I beseech you once more to instruct me what will be required of me in order to be made a member of that society, which you call THE CHURCH OF CHRIST.'

Miss. That I will gladly do when you come to me again. And may that *Good Spirit,* which has put this purpose into your heart, keep you in this good disposition; and do not yourself forget to beg of God that He may perfect the good work which He has begun in you.

THE PRAYER.

ALMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men, grant me grace to withstand the temptations of the devil, the world, and the flesh, that I may never follow, nor be led by them. Keep it ever in the heart of Thy servant, that it is indeed an evil and bitter thing to forsake the Lord, that I may never return to the sins I have repented of. Make me ever mindful of my infirmities, that I may look up to Thee for help and assistance; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Saviour and Redeemer. *Amen*[h].

[h] In the edition of 1751, the Collect inserted here is that for the Third Sunday after Trinity.

AN ESSAY

TOWARDS AN

INSTRUCTION FOR THE INDIANS.

PART II.

Of Baptism, *and the* Lord's Supper; *the* Creed, *the* Lord's Prayer, *and the* Ten Commandments *explained.*

Dialogue X.

Of Baptism.

PART II.

Missionary. I am glad to see you here again so soon. It is a good sign that you are in earnest, and sincerely desirous of becoming a Christian.

Indian. 'Indeed, Sir, so I am. You have convinced me, that it is my interest as well as duty to be a Christian.'

Miss. I must not suffer you to be under such a mistake. It was not I alone that could convince you; it was the *good Spirit of God,* who is always ready to *enlighten* the minds, and the hearts, of such as are in fear for themselves, and would gladly know the will of God, and the way to please Him. I am only *His messenger* to you, and I hope, for your everlasting good.

Ind. 'I hope so too; and therefore am now come to be instructed, "How I may be admitted into the society of Christian people."'

Miss. You must know, then, that Christ the Son of God, and the *Head* and *Governor* of that society, has appointed two holy ordinances, which we call sacraments, to be of perpetual use in His Church, as signs, seals, and pledges of God's fulfilling His promises of blessing upon our compliance with the rules of our duty; and by which He has determined to bestow His favours and blessings on such as are worthy of

them: the one is called BAPTISM, or the *washing*[a] of water, a *figure of regeneration,* by which all that are well-disposed and qualified are to be received into His Church, which is the society of all Christian people throughout the world: the other sacrament is called the LORD'S SUPPER, and appointed by Christ Himself as an especial means by which that society is to keep up the remembrance of what He has done and suffered to redeem them from misery.

By the sacrament of *baptism,* God is graciously pleased to enter into COVENANT with His poor creatures, whereby He promises, *on His part,* to take them under His especial protection, and to give them all that is necessary to fit them for heaven and happiness, when they die; and *Christians,* on *their part,* bind themselves to become Christ's faithful servants unto their lives' end.

Ind. 'Sir, you often mention our being *God's servants,* and *serving God;* does God want any service that we can do Him?'

Miss. No, truly; He stands in no need of our *prayers,* our *praises,* or our *services.* They cannot *profit* Him: but He having given us certain commands about our addressing ourselves to Him in *adorations, supplications,* and *thanksgivings;* when we obey these commands, (though purely for our own good,) He is graciously pleased to deem it serving, honouring, and glorifying Him, though in truth, we only *profit* ourselves hereby.

Ind. 'You will be pleased to let me know *when* and *how* Christ appointed the sacrament of Baptism?'

Miss. Just before He left this world, He gave His Apostles, who were His ministers, *this command,* 'Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you[1].'

[1] Matt. xxviii. 19, 20.

Now here are several things which I would have you carefully to observe and remember: *First,* the absolute necessity of believing and receiving the message which God sent to the world by His Son: *Secondly,* the necessity of being joined

[a] washing of Regeneration

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to His Church by baptism, when that blessing can be obtained: *Thirdly,* the dreadful condition of such as obstinately continue in their unbelief, when the Gospel is preached to them: And *lastly,* observe the very strict command of Christ to His ministers, first to *teach,* but then to teach *only,* whatever He has commanded; by which true ministers of Christ are to be known from false teachers.

Ind. 'How is baptism administered?'

Miss. By dipping the person under water, or pouring or sprinkling water upon him, at the same time pronouncing these words: 'I baptize thee in the name of the *Father,* and of the *Son,* and of the *Holy Ghost.*'

Ind. 'What do you mean by being baptized in the name of the Father, Son, and Holy Ghost?'

Miss. It is to shew that men, who through the corruption of their nature are no more worthy to be called the children of God, are by the washing of regeneration, and renewing of the Holy Ghost, born as it were again, made new creatures, and thus admitted into a new covenant, on condition of their entering into a solemn engagement, to *believe and obey* whatever is commanded in the Gospel of Christ, in the name or by the authority of *God the Father,* who created them; of *God the Son,* who redeemed them; and of *God the Holy Ghost,* who enlightens and sanctifies them.

Ind. 'Are all persons capable of baptism?'

Miss. Yes: both *infants* and *grown* persons.

Ind. 'What is required of those persons who are grown to years of discretion, in order to their baptism?'

Miss. Faith and *repentance;* that is, to believe sincerely all the doctrines of the Gospel, and to repent of all former sins.

Ind. 'But what if he fall again into sin?'

Miss. It is then necessary that he should restore himself to the *benefits* of his baptism by a *renewal* of his repentance.

Ind. 'But why are *infants* baptized, who are not capable of these qualifications?'

Miss. Though they are not capable of *faith* and *repentance,* they are capable of being admitted *into covenant* with God, as the children of the *Jews* were, by the especial appointment of God, by circumcision.

Ind. 'What is meant by washing with water such as are baptized?'

Miss. It is an *outward sign or token,* signifying, and assuring us, from Christ Himself, that as our bodies are made clean by water, so surely the souls of all who are true believers and penitents, being thus *dedicated* to God, are *cleansed* from all past sins, and are put into the way of salvation, by being admitted into the Church of Christ, and made members of His mystical Body, which is the blessed company of all faithful people. And lastly, we are by the words used in this ordinance, made to understand, how our salvation is brought about; that is to say, *by God the Father,* who loved us even after we had rebelled against Him; *by His Son,* who purchased salvation for us; *and by the Holy Ghost,* who *sanctifieth us.*

Ind. 'Pray, Sir, explain this a little clearer and fuller to me.'

Miss. You must know then, that the washing with water in the name of the *Father,* and of the *Son,* and of the *Holy Ghost, confirms* and *seals* to the person thus washed, the covenant of repentance for the remission of sins, of which covenant Christ is the Mediator; for by Him only we have access to the Father. *We are born in sin,* and liable to the displeasure of our Maker; but by embracing and complying with the terms of the Gospel, we become *children of God,* according to the new covenant[1]; and by outward sensible *signs* or *sacraments,* are confirmed in the hopes of eternal life, the *free gift of God,* through Jesus Christ our Lord: but then *remember,* if you do not endeavour to live in obedience to the commands of your heavenly Father, it will be no profit to you at all to be called the child of God. *Lastly,* by baptism you are admitted into the hope of everlasting happiness, and to a *title* to the inheritance of the saints, upon your *believing, embracing,* and *obeying* the gracious terms of the Gospel of the *blessed Jesus.* God will then treat you as a *father* does the child he loves; He will, upon your hearty repentance, and sincere return to your duty, *pity* your manifold infirmities, and *forgive* all your past offences. He will *correct* you in mercy when you do what would hurt yourself; and will upon your prayers, *for the sake of His Son Jesus Christ, give* you the grace of His all-powerful Spirit, *to guide, assist,*

[1] Gal. iv. 7; i. Rom. viii. 15.

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comfort, and *support* you in the way leading to everlasting life.

Ind. 'Had I no *right* to these blessings before I was baptized?'

Miss. Consider what favours they are, and you will find nothing in yourself that can deserve such[1].

[1] Rom. iii. 23.

Can *sinful dust and ashes* pretend to heavenly privileges, the favour of God, and the graces of His Holy Spirit?

Can *corrupt nature* think of *deserving,* or be *capable* of *glory,* and *honour,* and *immortality?*

Endeavour *to know yourself* better, that being truly humbled with a sense of your own vileness and misery, you may thankfully accept of *help* and *mercy* from God. *For they that are whole need not a physician, but they that are sick*[2].

[2] Matt. ix. 12.

And seeing God has promised to do so much for you, be persuaded to do something for yourself.

Ind. 'What can so miserable a creature do for himself?'

Miss. You can lament your own unworthiness, and pray God to pity you.

You can use the graces He bestoweth upon you, and be thankful for His favours.

You can do your best, and His goodness will expect no more.

[b] *Ind.* 'Was the sacrament of baptism ordained by Christ Himself?'

Miss. It was, in these words, *Go ye, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost*[3].

[3] Matt. xxviii. 19.

Which command the Apostles of Christ observed: they preached the Gospel, *and as many as believed, them they baptized*[4].

[4] Acts ii. 41.

By this sacrament, *adding to the Church such as should be saved*[5]. Holding it necessary to baptize with water even those that *had received the Holy Ghost*[6]. Teaching us that this command of Christ, where it may be duly observed, is not to be neglected on any account whatever.

[5] Acts ii. 47.

[6] Acts x. 47.

Ind. 'What further use am I to make of this sacrament?'

[b] This question and answer om. in ed. 1751.

Miss. It ought always to bring to your remembrance, that you are a *Christian:* that you have a *new name* and *new powers,* given you, on purpose that you may become a *new creature.*

If you are indeed a *child of God,* you will think what a *dutiful* child ought to do. You will *fear* His displeasure, and *trust* in His love: you will pray to Him for what you want, and be thankful for what He gives; and you will own His affection when He *corrects,* as well as when He *smiles* upon you.

If you look for an *inheritance in heaven,* your thoughts will be often *there: for where your treasure is, there will your heart be also*[1].

[1] Matt. vi. 21.

And you will not be too eager or anxious for the things of this world. You will neither be much afraid of its *troubles,* nor too fond of its *vanities,* remembering that *both* will soon have an end.

And as you *ever* hope to go to *heaven,* you will endeavour to *fit* yourself *for that glorious place:* Remembering, *that without holiness no man shall see the Lord*[2].

[2] Heb. xii. 14.

The sure promise of God will not suffer you to despair: and the joy that is set before you will encourage you to press forwards.

You will be thankful to God for calling you to this state of salvation; and gladly undertake the conditions He requires of you. What these conditions are, you shall know the next time I see you. But first, with a thankful heart, say,

THE PRAYER.

Almighty and everlasting God, heavenly Father, I give Thee humble thanks that Thou hast vouchsafed to call me to the knowledge of Thy grace and faith in Thee: increase this knowledge, and confirm this faith in me evermore. Heal all the evil inclinations of my soul; and create in me a hearty love unto holiness, that continuing Thy servant, I may attain Thy promises, and be made a partaker of Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

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Dialogue XI.

The conditions required of such as are to be baptized.

Ind. 'The last time I waited upon you, you were pleased to promise to instruct me in those conditions that persons are required to know, and promise to perform, in order to be baptized.'

Miss. I shall gladly do this. As Christ will most surely keep the promise He has made of many great and valuable blessings: so you must *on your part* promise,

To renounce the devil and all His works:

The world and all its evil ways and customs:

And the flesh, and all its sinful lusts.

And secondly,

That you will receive and believe the truths and message which God sent unto men by His Son, which are contained in the Holy Scriptures of the New Testament, and summed up in what we call the Apostles' Creed.

And lastly,

You must promise to use your utmost diligence, and sincere endeavours, to keep the commands of God all the days of your life.

And here, as on one hand I would not discourage you, so on the other I must tell you the truth, *that these things are not so easily performed as promised.*

Ind. 'I see I must give you the trouble of explaining yourself further: I should be glad therefore to know what sort of life is required of a person that is come to years of discretion, after he is baptized, that I may not promise what I do not perfectly understand, nor undertake more than I am able to perform.'

Miss. You remember, I hope, what I have often told you, '*That this life is a state of trial;*' that God having prepared the greatest happiness for such as *believe* in Him[c], *love, honour,* and *obey* Him, that He may make them fit for the reward He intends them, He hath determined to try their *faith,* their *love,* and their *obedience.* Not that *He* is ignorant of their hearts and their sincerity: but His design is by these

[c] "believe in Him," om. 1751.

trials to shew them to themselves, and to humble them, by seeing how much they must depend upon His grace and help; and to shew the power of His grace over the greatest adversaries of their souls. He has therefore permited *evil spirits* to make this trial, by *tempting* men to the sins which they renounced at their baptism.

Ind. 'I remember what you told me concerning the DEVIL and his EVIL SPIRITS; that they are such as rebelled against their Maker, and for that sin were cast out of heaven; that their evil nature leads them to *tempt* and *draw* men from the true God; and that God permits them to try the faith of Christians, and to execute His judgments upon sinners. Besides these enemies of our souls, I remember what you told me, and what I find true by experience, that we have an enemy within ourselves, even our own corrupt nature, very prone to evil; and that we have also an evil world, and evil examples, to lead us to forget or to neglect God, and our own promise.'

Miss. I am glad you remember these things so well. I must, therefore, now give you the *necessary advice*, which our Lord Christ has given to all such as design to become Christians; that is, to do what all wise men will do, who have any thing of moment to undertake;—'To sit down and consider, what it is to be a Christian[1],' lest afterwards you expose yourself to shame, and disgrace the religion you profess, as too many do.

[1] Luke xiv. 28.

Ind. 'I heartily thank you, Sir, for this caution and advice: and beg you will let me know the sins I may be tempted to; and how I may oppose and avoid falling into them.'

Miss. The sins to which the devil and his evil spirits are most eagerly bent to tempt men, are first of all, to forsake the true and only God, to *trust* in themselves, and to *fear* and *worship other beings*. This is called IDOLATRY, and provokes God to give such persons up *to a mind void of judgment, to commit all iniquity with greediness*[2]. This is the sad case of all the nations of the world, who worship not the true God. They are under the power of *Satan*, his *angels*, and his *agents;* and so are you, until, through the favour and mercy of God, and in the proper exercise of faith and obedience, you are received into His Church and family.

[2] Rom. i. 28.

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REVENGE, and MURDER that too often follows it, are *Satan's* darling temptations: by which millions of souls have been sent out of this world. This is what you must resolve against, as a sin more especially hated of God. If you are *injured* or *oppressed*, you must leave your cause to God: He, and He only, knows what punishment every *injury* and *injustice* require: and will call offenders to an account in His own proper time. It is true, revenge is sweet and tempting to our corrupt nature; but corrupt nature you must not follow, if you resolve to be the servant of God.

Another sin, which the devil tempts men to, is *lying;* HE IS THE FATHER OF LIES, and would have all men like himself, because he knows that God has declared, that *such as love and make lies*[1], shall have no inheritance in His kingdom. This you will consider and resolve against, as you hope for the favour of God.

[1] Rev. xxii. 15.

There is another very dangerous error, to which men are strongly tempted: that is, to be proud, and to have a high conceit of their own *reason, wisdom,* and *ability* to know and to *do* what is good, and best for themselves. Now this *pride* and *self-conceit* takes men off from their *dependence* upon God, His *will* and *word,* by which alone we can know *what we must do to be saved;* upon what terms God will pardon a sinner; and what will become of us when we die. Now nothing can provoke God more, than for us poor creatures to think, that we want not His help, His grace, and light.

Lastly, you must know, that the devil hath his agents in every place: These are men of *wicked lives, and wicked principles:* who make a mock of sin; who fear not to blaspheme that God, *who can destroy both body and soul in hell.* Now the Spirit of God hath assured us, that *conversation with such persons will corrupt good manners*[2]. Here then will be your trial; and you ought to consider beforehand, whether the pleasure of such company should prevail with you to neglect the council of God; which is, to avoid them as you would avoid your own destruction: or whether you will run the hazard of being ruined for ever, by conversing with such wicked persons.

[2] 1 Cor. xv. 33.

The next thing, which at your baptism you promise to renounce is, 'the world and all its evil customs and manners;

as, also, all the sinful lusts of the flesh, so that you will not follow, nor be led by them.'

Ind. 'I am afraid Sir, that, without your instructions, I shall not understand this as I ought.'

Miss. You will remember, that this is not the world for which you were chiefly made; nor must you look for any true and lasting happiness here. Now you will meet with many things in the world which will tempt you with an appearance and show of happiness; and if you are not resolved to avoid them, they will turn your heart from the love of God and the care of your soul.

Ind. 'You will be so kind as to let me know what these are.'

Miss. The Spirit of God will tell you: They are 'the lusts of the flesh,' that is, all sinful, unchaste, and impure pleasures, and whatever leads to such sins. *Secondly,* 'the lust of the eyes,' that is, all sinful and covetous desires, and love of riches. And *thirdly,* 'the pride of life[1];' or an *excessive* value of themselves, accompanied with an *unreasonable* desire of the esteem of the world.

[1] 1 John ii. 16.

Ind. 'Pray let me know more particularly what are the lusts "of the flesh," which I am to resolve against.'

Miss. I will repeat to you the very words of God, that you may be convinced I do not tell you any thing but what will be necessary to your salvation. Now these *works of the flesh are manifest;* that is, they may easily be known by any considering person, though never so unlearned, to be displeasing to a good and holy God. Such as *adultery, whoredom, idolatry, witchcraft, drunkenness, hatred, malice, revenge, strife, seditions, murders, revellings*[2], *and such like.* Now, however tempting many of these sins may be, you must sit down, consider, and resolve against them, or never hope for the favour of God.

[2] Gal. v. 19, 20, 21.

Ind. 'You will now let me know what is meant by "the lust of the eyes."'

Miss. 'I told you before that it is the eager and covetous desire of riches. And that you may be convinced how dangerous a sin that is, you shall hear what Christ Himself has said, *That it is very hard for rich men to be good Christians*[3]; because they are so much exposed to many evils and

[3] Matt. xix. 23.

PART II. temptations, such as these following: They that have riches are apt to *love* them too much, *to put their trust in them,* and to *forget* their dependence upon God; to *lord it over* and *oppress* their inferiors; *and to make provision for the flesh, to fulfil the lusts thereof:* [d] and this may be the true reason, *why* our blessed Saviour says, *it is so hard for a rich man to enter into the kingdom of God;* because being exempted from all the toil and care of life, he is apt to enter too far into the pleasures of it, and to *say to his soul, Soul, take thine ease,* and enjoy the good things before thee; whereas, our portion here is *labour* and *exercise,* not full *enjoyment.*

The business of our salvation is a great work, which cannot be effected without diligence, and zeal, and earnest contention; but he that is unacquainted with labour, will scarce take the pains that is required, towards *working out his salvation, and making his calling and election sure.*

Besides all these, great wealth is often attended with such cares as *choke the good seed*[1] sown in the hearts of men, that is, the holy desires, and good resolutions, which are wrought in men by the Spirit of God, so that this good seed becometh unfruitful.

[1] Matt. xiii. 22.

And though *riches* may be made use of to good purposes, yet it will require a more than ordinary grace of God so to use them; which extraordinary grace is seldom asked by, and therefore seldom given to, such whose hearts are possessed with the love of riches.

Ind. 'One would conclude then, that Christians ought not to desire riches so eagerly as generally they do; nor ought they who want them to think themselves unhappy or not beloved of God.'

Miss. That is very true. And they who will not be convinced of these truths, by what God has declared in His word, will one day be convinced by sad experience, when it may be too late to do them any service.

Ind. 'Must then every man who would save his soul, renounce the thoughts of riches?'

Miss. No: riches may be used to many good purposes. A great Apostle of Jesus Christ tells you how; '*Charge* (says he) *them who are rich in this world, that they be not high-*

[d] "and this . . . election sure," om. 1751.

minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life[1].' But still they are dangerous things; [e]they are fluctuating and precarious; the *means*, not the *end* of happiness: they may be instruments of giving large scope to virtue; great blessings in the hands of the upright, to the good of his own soul, and the welfare of mankind; but *they are thorns and snares in the way of the froward*[2].

[1] 1 Tim. vi. 17, 18, 19.

[2] Prov. xxii. 5.

Ind. 'What advice will you give me, that I may neither *desire* nor *enjoy* them too eagerly?'

Miss. That you may not endeavour by unjust ways to better your condition, you will find these words of Jesus Christ in His Gospel; *What will it profit a man if he should gain the whole world and lose his own soul*[3]*?*

[3] Mark viii. 36.

To moderate your desires, consider that *the more you have, the more you must account for.*

To make you more *contented*, you must know, that men are not happy, because they have a great deal, but because God gives them power to enjoy what they have, be that more or less.

That the favours of God may not tempt you to idleness, remember, *that slothfulness casteth into a deep sleep;* that is, it makes men insensible of what concerns the next world, and in this world *covers them with rags*[4].

[4] Prov. xxiii. 21.

And, lastly, if you let no worldly business hinder you from serving God daily, it will keep in your mind a constant sense *of your dependence* upon Him, and make you set your thoughts upon another world, to which *this* is only a *passage.*

Ind. 'Pray instruct me how I may best avoid temptations.'

Miss. The directions I give you shall be short and plain, and suited to your condition.

Let this be ever in your mind, that sin is the worst of all evils, for all other evils will have an end, at farthest when you die; but sin will make you miserable for ever.

[e] "they are fluctuating . . . froward," om. 1751.

PART II.

Remember that you are naturally inclined to sin, that the *devil* will tempt you to it, and that God only can save you.

And then you will never trust in your own strength, but in the living God.

To Him therefore you will constantly pray for help, *and if you draw nigh to Him, He will draw nigh to you*[1].

[1] James iv. 8.

And yet you must not expect God's assistance without using your own endeavours; for that is to tempt the Lord.

If sinners entice you, you must not consent unto them[2]: for they are the devil's instruments.

[2] Prov. i. 10.

If you fall into evil company, you must go out of it immediately, and *not* walk in the way with them, lest God forsake you.

When *the Holy Spirit* of God puts into your mind good desires, or checks you for doing ill, you must obey the voice of God; and He will love you, and preserve you from your [f]spiritual enemies, and from everlasting death.

Ind. 'You will now be pleased to explain to me THAT PRIDE OF LIFE, which a Christian renounces at His baptism.'

Miss. By the pride of life, is meant, that great opinion, which through the corruption of nature, all people are apt to have of themselves; with an eager, restless, and immoderate desire after every thing that may distinguish them from others, and which may set them high in the esteem of the world.

Now this *pride of life* is the occasion of many evils, which are highly displeasing to God, and must be resolved against by every good Christian.

The *evils* are these that follow: They who are under the power of this vice, are more concerned for the esteem of the world, than how to please God. They are therefore too often tempted to support the good opinion of the world, by laying that out on vanity, which should be the support of their families, or of the poor. And they are too apt to despise the poor, as if they were not creatures of the same kind with themselves. They look upon all the advantages

[f] "ghostly enemy," 1751.

or blessings they have, whether in their *persons,* or in their *possessions,* as their due; and are therefore generally *unthankful* to God, and *rob* Him of the honour of His own gifts. In short, they are angry, when they are not valued as they think they *deserve;* they are apt to be *discontented,* and to think that they deserve *more* than they have; to *repine* at their misfortunes; and overlook their own infirmities; and are therefore utter strangers to that *humility,* which must recommend them to the grace and favour of God; *For He resisteth the proud and giveth grace to the humble* .[1] [1] 1 Peter v. 5.

Ind. 'Since this pride of life and heart is so natural to us, what can cure us of it?'

Miss. Nothing *but the grace of God,* and possessing your heart with things of greater moment.

Consider, that you are liable to *eternal misery:* that your great business in this world is to prepare for a happy DEATH, and the DAY OF JUDGMENT; and you will be very indifferent about several things which you now take too much pleasure in.

For which reason[g] you will neither study to be *vain* and *foolish* in your dress, nor *singular* and *conceited* in your opinions, but imitate such as are sober-minded; as knowing, *that the ornament of a meek and humble spirit*[2] is in the *sight* of God of *great* price, and should therefore be your great concern. [2] 1 Peter iii. 4.

And then, if you remember, *that you have nothing that you have not received*[3], nothing but what you must give an account for, you will have more reason to *fear,* than to be *proud* of your advantages. [3] 1 Cor. iv. 7.

Ind. 'Well, Sir, I see sufficient reason why every one, who purposes to become a Christian, *should renounce the devil and all his works, the vanities of the world, and the lusts of the flesh.* I am also convinced of the great advantage those will reap, who are able to overcome these difficulties. But then I am discouraged exceedingly, when I see so many, who have undertaken to be Christians upon these conditions, in a manner renounce that religion afterwards; either finding it impossible to observe these conditions, or thinking that they are not so very necessary to salvation as you say they are.'

[g] "For which reason," om. 1751.

PART II.

Miss. Believe not this because of *our saying so only;* but because *the God of truth and mercy* hath so said, who would have all men come to the knowledge of the truth, and requires nothing to be *done* or *avoided* by Christians, but what is absolutely necessary to their salvation; and which He will enable them to perform, if it is not plainly their own fault.

As for such as *call* themselves *Christians,* but *do not* the things which Christ has commanded, you must not judge of the Christian religion *by them,* but by your own *sense,* and *want of a Redeemer.* The Christians you speak of have never duly considered the extreme danger they are in, nor what the Son of God has declared: *That it were better for them, that a mill-stone was hanged about their necks, and they cast into the sea, than they should be the occasion of offence to well-disposed people*[1]. And indeed none serve the designs of *Satan* more than such sort of Christians; and who [they?] have no other choice, but a true and timely *repentance,* or *everlasting misery.* And *repentance,* one would hope they would choose, if they would consider the great patience of God, which ought to fill their eyes with tears, and their hearts with that shame and sorrow which is the work of true repentance.

[1] Luke xvii. 2.

Do but remember what I have told you before, *that a true faith in God, and in His word,* will enable you to overcome all the difficulties you can possibly meet with.

It is for this reason that every one, before he takes upon himself the Christian profession, is obliged to give an account of his *faith, without which it is impossible to please God.*

Ind. 'Having given you so much trouble already, I must [not?] now ask you to explain to me the particulars of the Christian *faith,* but with your leave I will wait on you again very soon.'

Miss. As soon as you can. In the mean time I must put you in mind, to beg of God to deliver you from the attempts of the devil and his wicked agents[h], who will try all ways to divert you from your good purposes. And may God keep you in the good disposition you seem to be in.

[h] "and . . . agents," om.

THE PRAYER.

ALMIGHTY and most merciful Father, preserve me from all the temptations of my adversary the devil, who goeth about seeking whom he may be permitted to devour. Give me holy resolutions and a watchful spirit, that I may persevere in the way of godliness, and my life correspond with the purity of my faith. Oh! let me never dishonour so excellent a title as that of a *Christian;* but do Thou reign in my heart, by the[i] Spirit of grace guiding all my actions, and directing my intentions, that I may be the servant of Thy divine will here, and be admitted to the holiness and glories of that state, where Thou reignest for ever and ever, and art all in all. *Amen.*

DIALOGUE XII.

The Articles of the Christian Faith practically explained.

Ind. 'You told me, Sir, when I left you last, *that without faith no man can please God*[1], nor ought to[k] be admitted into the society of Christians; I am therefore now come to learn of you, *what that faith is,* which Christians *profess to believe,* before they are baptized.'

[1] Heb. xi. 6.

Miss. You must know then, that there are many things which Christians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explained. In the mean time, there are certain truths necessary to be known and believed, before you can be baptized.

Ind. 'How shall I know what these truths are?'

Miss. For the benefit of young beginners, and for such as cannot read or remember many things, truths of the greatest moment are contained in this following short account, which we call the CREED, or the ARTICLES OF THE CHRISTIAN FAITH; and I must prevail with you so to fix them in your memory,

[i] Thy

[k] "ought to," om.

PART II. that you may not forget them as long as you live. For the belief of these will be a powerful means to make you *holy, righteous,* and *happy.*

THE CREED; OR, THE ARTICLES OF THE CHRISTIAN FAITH.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary,* suffered under *Pontius Pilate,* was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven; and sitteth at the right-hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

Ind. 'I will endeavour to learn[1] them by heart; and I hope I shall remember them as long as I live. And now I shall be very thankful, if you would show me, how the knowledge and belief of these things are necessary to make men good, as you very justly say all Christians ought to be?'

Miss. Remember then, *that to believe in God, is not only* to profess, that there is such a *glorious Being,* who made the world, and all things in it; but also *to believe* whatever He hath made known to us, either concerning Himself, or the duties we owe to *Him, ourselves,* and *others;* which is all contained in the holy Scriptures, *written by the inspiration of God,* who can neither be deceived nor deceive us.

[1] 2 Tim. iii. 16.

Now in these Scriptures He hath made known to us, *that He never left Himself without witness*[2]; but hath given sufficient proofs of His *almighty power, wisdom, justice, goodness,* and *truth,* in all ages of the world. He hath made known to us, that by *His almighty power* He *created* the world and all things in it; and that, *by His most wonderful wisdom,* He has *governed* and *preserved* it ever since it was made.

[2] Acts xiv. 17.

That He is the *author of our being,* and of all the good we do or ever can enjoy[3].

[3] Acts xvii. 28.

[1] say

That He is perfectly holy, and requires all His servants to be holy[1]. DIAL. XII.

That He sees us wherever we are, and whatever we do, so that if we pray to Him we are sure to be heard; if we sin we are sure to be punished[2]. [1] 1 Pet. i. 15, 16. [2] Prov. xv. 3.

For His *power is mighty*, to reward His faithful servants, and punish the disobedient[3]. [3] Gen. xvii. 1.

That He is *just* in all His ways; commandeth nothing but what is for the good of His creatures; and never punisheth but when they truly deserve His displeasure[4]. [4] Gen. xviii. 25.

That He is *long-suffering*, and ready to receive all that are sensible of their misery[5]. [5] 2 Pet. iii. 6.

And, that He is a *faithful* God; whatever He has promised, will certainly be performed; whatever He has threatened, will surely come to pass[6]. [6] Deut. vii. 9.

For He governeth all things, both in heaven and earth; *and nothing is too hard for Him that He thinks fit to do*[7]. [7] Jer. xxxii. 17.

Now the *belief* of these truths is necessary to give us such worthy thoughts of the[m] *great* and *glorious* God, as may *humble* us in our own eyes; and make us *fearful* of offending, and *glad* to please, one who has power to *reward* or *punish* such as *please* or *offend* Him. On the other hand, we shall be disposed to *love* Him above all things, because we believe Him to be the giver of all the good we either *enjoy* or ever *hope* for. And He having made known to us, that *His eyes are in every place beholding the evil and the good*[8]: and that from Him no secrets are hid; this consideration is proper to make us careful of our words and actions, and afraid of *doing* or *saying* any thing which may displease so great and holy a Being. And as for His *justice*, we have the greatest reason *to fear it*; because He has in the Holy Scriptures[n] made known to us many dreadful examples of His displeasure against those who have no regard to reason, or His commands; by which we learn what we must expect, if we provoke Him by our sins. *Lastly*, when we see, as we find it in His word, that this great God has been so good, as to spare men, even when they have deserved punishment, we are hereby powerfully led to adore and admire His goodness and patience, *which doth, or ought to lead men to repentance.* [8] Prov. xv. 3.

[m] this

[n] "in . . . Scriptures," om.

PART II.

Ind. 'Why is God called the FATHER?'

Miss. Because He is the *maker* and *preserver* of all creatures, which, with the care and affection of a father, He watches over continually.

He is the father of man, *because He created Him after His own image.*

Because He *teacheth* man knowledge; *corrects* him when he does amiss; and *rewards* him when he does well.

Ind. 'What is meant by God's *providence?*'

Miss. The *wisdom* and *power* of God, by which he *knows* and *appoints* how every thing in the world shall be, so that the whole creation is taken care of: *not the meanest creature can suffer* without God's leave, either by *malice or accident*[1].

[1] Matt. x. 29.

Ind. 'Why then do evils befal men?'

Miss. Very often to *punish* them, and to bring them to repentance; but *especially* to *wean* our hearts from being too fond of this life; and that we may *think* of, *delight* in, and *prepare* for a better.

Ind. 'Doth God govern the seasons? *Do not summer and winter, spring and harvest*[2], return certainly at their appointed times?'

[2] Hag. i. 10, 11.

Miss. They do: but then to put men in mind that they depend upon *God only*, and not upon the *seasons*, for their daily bread, the *summer* sometimes returns without its usual *heat*, and the *harvest* without its *fruitfulness*[3].

[3] Hag. i. 9, 10, 11.

Ind. 'Have not wicked men, and wicked spirits, great power of doing mischief?'

Miss. 'Tis true, God hath given them great power both to punish the wicked, and to try the faith of the righteous[4]: But the word of God assures us, that neither men nor devils can do the least hurt, without the leave of God. And this is the reason that there is not more mischief in the world, and that all things are not every where in confusion[5].

[4] 2 Sam. xvi. 10.

[5] Job i. 11.

Ind. 'Of what use is it to believe, that God is our Father?'

Miss. If you, indeed, believe this, you will take your Father's word for what He promiseth: be pleased for what He ordereth; *cast all your care upon Him, for He careth for you*[6].

[6] 1 Pet. v. 7.

You will never abuse His *goodness* and *long-suffering;* for though He hath the *compassion* of a *father,* yet if His *children* are obstinately *disobedient,* He is *a God terrible in judgment*[1].

[1] Psalm xlvi. 3.

In all your afflictions you will have this comfort: *'tis good for a man to be in trouble*[2], and to *bear chastening,* if it so *seemeth good* to His all-wise and gracious Father; not for His own *pleasure,* but our *profit,* as it may make us *partakers* of His holiness, and *yield the peaceable fruit of righteousness to them that are exercised thereby*[3].

[2] Psalm cxix. 71.

[3] Heb. xii. 5, &c.

Lastly, If God is *your Father,* your inheritance is in heaven; which you ought frequently and seriously to think of[o]; 'That *where your treasure is, there may your heart be also*[4].'

[4] Matt. vi. 21.

Ind. 'I am convinced, and do believe these perfections of God: and I see how necessary they are to be known and believed, in order to make men *fear* before Him, and to *love* and *obey* Him.'

Miss. But you have not perhaps[p] considered what little comfort the belief of these things will be to a man who knows himself to be a sinner, and that as such he must needs be under the displeasure of this *holy, just,* and *powerful God;* and yet knows not how to be restored to His favour.

Ind. 'That is indeed a perplexing, tormenting thought: and I remember what you told me before; that, until God was pleased to let men know upon what terms He would accept of their repentance, and pardon them, the wisest men on earth could not find it out, so as to make the minds of sinners easy.'

Miss. This will convince you *of the great blessing of Christianity,* and the great goodness and mercy of God in delivering mankind from the *fear of death,* and what will certainly follow; which without the Gospel was the torment of sinners, *and kept them in bondage all their life long*[5]. How God has delivered us from this bondage, you will understand in the next *article of the Christian* faith.

[5] Heb. ii. 15.

Ind. 'You will be so kind as to explain that to me.'

Miss. That I will do. But I must be obliged to repeat some truths of moment, which I have told you before; That

[o] ought much to think of

[p] "perhaps" om.

PART II. after the FIRST PARENTS OF MANKIND had lost their Maker's favour by their disobedience, and brought *sin*, and *misery*, and *death* into the world, God in great pity promised them a SAVIOUR; one who would satisfy His justice, for the dishonour done to Him by their sins, and would restrain the power of that *evil spirit*, which had tempted them to so great a sin.

Now this *promised* SAVIOUR is the *very person*, in whom we Christians profess to believe, when we say, *We believe in Jesus Christ, the only Son of God, our Lord.*

For when the world was grown exceeding wicked, and ignorant of the only true God, this His SON took upon Himself the nature of man, by being *born of a virgin*, that as a *man* He might be capable of suffering for the sins of men, *for which from the beginning of the world He had engaged to suffer*[1], to save us from being lost for ever.

[1] Rev. xiii. 8.

Accordingly, the rulers and the generality of the people[q] of the *Jews*, amongst whom He was born and lived, being grown very corrupt and wicked[r], did not only reject Him, and the message of salvation that[s] He brought them from God, and the holy rules of living which He assured them were necessary to please God: but they also used Him most barbarously, and at last prevailed with *Pontius Pilate*, the *Roman* governor, to put Him to death, *even against his conscience*; which death the Son of God submitted to; *for He could easily have delivered Himself out of the hands of His enemies.* Now by willingly *offering* Himself to death, He became a *sacrifice* acceptable to God for the sins of the whole world; and *restored* mankind to the favour of their Maker, upon most *reasonable conditions.* And that all such as do believe in Him might be assured of this, *God raised Him the third day from the dead, and showed Him openly*; and by this most powerful proof *declared Him to be His Son*; and that whatever He had *said*, or *done*, or *taught*, was agreeable to His will and appointment.

After this, in the sight of many, *He ascended into heaven*, and was *set at the right hand of God*, having all power granted Him for the benefit of His church, *to give eternal life to all such as shall believe in, and obey Him*[2]. And

[2] John xvii. 2.

[q] Accordingly, the people [r] "corrupt and" om. [s] message that

lastly, we believe that this our Saviour shall come again at the end of the world, to judge the living and the dead.

Ind. 'You will now be so good as to shew me, what effects this belief ought to have upon those that know these things.'

Miss. You cannot but perceive the powerful influence, which the belief of these things must needs have upon every thoughtful Christian.

The person in whom we believe IS THE SON OF THE MOST HIGH GOD; His true and proper, His *only-begotten*, and *dearly-beloved Son*[t]. Surely, said God Himself, *they will reverence My Son*[1]. And have not men all the reason in the world to reverence and obey Him, since for us men, and for our salvation, He came down from heaven, *to redeem us, to suffer* for our sins, to declare to us His Father's readiness to pardon sinners, and to put us in the way of salvation?

[1] Matt. xxi. 37.

In the next place, we receive Jesus Christ for *our Lord;* we are therefore no longer *our own masters;* but we are to do what He hath commanded. *Nor must we pretend to serve two masters,* that is, *our Lord,* and *our own corrupt inclinations.*

Our Lord is *the Son of God,* and as such, *has all power given Him in heaven and in earth;* He is therefore able to defend us in all assaults of our enemies; nor need we fear the power of any adversaries of our souls.

He was made man; he knows, therefore, the *temptations,* the *weaknesses,* the *miseries,* we are subject to; and will pity us; being as willing, as He is able, to help us in all our distress, when we call upon Him.

By His being obliged to suffer death in the place of sinners, we learn how sad the condition of mankind was, since the *justice of God* would not be satisfied with a *less* sacrifice. By this also we see the dreadful nature of sin, how displeasing it is to God; and what punishment it must have, if it be not repented of.

But then, for our comfort, we have this assurance, that though our sins be never so great, they cannot be greater than the price the Son of God has paid for our pardon, if we do *repent* and *return* to our duty.

By the *resurrection* of Christ, and His *ascension* into

[t] "His . . . Son" om.

PART II.

heaven, our belief in Him is confirmed beyond any doubt; and He having all power with God, (for that is the meaning *of sitting at His right hand,*) *He is able to do for us more than we can ask or think.*

You believe that He died, was buried, and rose the third day from the dead.

Then you are sure, that *God can raise the dead;* and therefore we hope, both for ourselves and friends, that we shall live again: *for them that sleep in Jesus, shall God bring with Him*[1].

[1] 1 Thess. iv. 14.

If God raised Christ from the dead, then are we most sure, that whatever He *taught* was true; whatever He *promised,* will be performed; whatever He *threatened,* will come to pass; otherwise God would not have raised Him from death to life, for that would have been to have deceived His creatures.

But further, the belief *of His return from heaven to judge the world in righteousness,* is a most powerful motive to awaken Christians, and oblige them to endeavour to *live* answerable to their *profession* and *belief;* that their sins may not rise up in judgment against them at the great day of account.

And will not this awaken you, and make you seriously prepare for that great day, by a timely repentance?

Can you think of *judgment* and *wrath to come,* and will not this terrify you from following your sins?

If the secrets of all hearts will then be disclosed, will not you be afraid to indulge such thoughts, and such designs, as will not bear the light and judgment of God?

And, above all, consider that you must then be judged, not as the world judgeth of things, but by the word of God: by which, therefore, you must resolve to live, and not according to the foolish opinions and sinful customs of the world.

Lastly, this belief hath *comforts* as well as *terrors;* for though we shall indeed be called to a strict account, yet we are sure to be heard with favour, and treated with compassion, if our case will bear it: For *He* who *knows* our infirmities, He that *died* to save us, is to be our JUDGE.

In one word, you may see, that THE SON OF GOD has given

Christians the greatest reason to love and adore Him, that they might have the greatest reason to obey Him, and trust in Him as their LORD and REDEEMER, and by doing so, by Him be made happy for ever.

Ind. 'I am very thankful for what you have now told me. But may I ask you this question; if Christ has *redeemed* Christians, are they not then *safe* and *out of danger?*'

Miss. Yes, most surely, if it is not their own fault.

Ind. 'I wish you would explain to me what you mean by that.'

Miss. It is very true, JESUS CHRIST has *redeemed* us, and *restored* us to the favour of God. But then it is upon condition, that since we know God, and what He has done for us, we glorify Him by our *deeds*, as well as by our *words;* but if men call themselves Christians, and yet will not obey Him in their practice, He deals with *them* as He did with the *Heathens; He gives them up to a mind void of judgment*[1], to follow the desires of their own hearts, by which they will be ruined for ever.

[1] Rom. i. 28.

And this is the reason why you see so many even among Christians, upon whom neither the *fear* of an Almighty and just God, nor the *love* of Christ His Son, who has saved them, has any power to keep them in their duty. And although they have had the Holy Spirit to *direct, sanctify,* and *govern* them, yet Him they grieved by their wilful sins, and forced Him to forsake them, *so that they commit all iniquity with greediness*[2].

[2] Ibid.

Ind. 'You will now be so good as to let me know what Christians believe concerning the HOLY GHOST.'

Miss. I have already shewn, that before JESUS CHRIST ascended into heaven, He promised His disciples to send another Divine Person, the HOLY GHOST, to supply His place and presence with them. Accordingly, this HOLY SPIRIT descended upon them in a most wonderful manner, and enabled them to speak all languages, as also to remember the truths which Christ had taught, and the works which He had done, and to write them truly for the benefit of mankind.

He also assisted and directed the Apostles of Christ to lay the foundation of the society of Christians, which are now

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spread over the whole earth, and are called the HOLY CATHOLIC CHURCH, because it consists of Christians of all nations and languages, who ought all of them to be holy.

All Christians, thus dedicated to God, are *one body*, under *one Head*, THE LORD CHRIST; and, as such, are obliged to *hold communion* one with another, as members of the same body ought to do.

To every member of this society is promised the *forgiveness of sins*, upon his true repentance, and return to his duty.

To this Church the same Holy Spirit has made known, that all men shall *rise again from the dead* with their own bodies, and give account of their own works; and that after this will follow *an everlasting life* of happiness or misery.

Ind. 'Will you, Sir, now be pleased to make me understand, what are the natural fruits of such a faith, and what such a belief obliges Christians to do?'

Miss. Remember, then, that the HOLY GHOST is He, to whom, with the Father and the Son, all Christians are dedicated in baptism; that it is this HOLY SPIRIT who is to fit men for heaven and happiness; which He does, by convincing all such as are *disposed for eternal life*, and will attend to His holy motions,—by convincing them that they are *sinners*, that, as such, they stand in need of a *Redeemer;* as also, by putting into their hearts *the fear of God, a love for His laws, and a serious concern* for their souls; by *restraining* them from evil, and *changing* their dispositions from evil to good.

Ind. 'But it is plain, Sir, that this Holy Spirit doth not thus govern and direct all Christians.'

Miss. That is too true; but then, as I told you before, the fault is purely in themselves. They neglect to use the means God has bestowed upon them, and the graces He has provided for them; and then they become useless, and *He* often *takes them away*[1]. Too many grieve the Holy Spirit by their evil deeds, and force Him to forsake them: and very many, who are not so wicked, do yet never lay claim to that promise to God, *that He will give the Holy Spirit to them that ask Him*[2]. Whereas all good Christians do pray for this Holy Spirit, and do find the wonderful effects and blessing of His guidance and assistance.

[1] Matt. xxv. 29.

[2] Luke xi. 13.

And here take notice of a truth I now tell you, that every soul of man is under the influence either of *good* or *evil spirits:* but then these *good spirits* may be provoked by our evil lives to forsake us: and then the *evil spirits* are alway ready to take possession of such as they find forsaken of God, and not under His immediate protection.

Ind. 'And pray, Sir, how is this to be prevented?'

Miss. Every Christian must keep in his mind the promise he made when he was baptized; and in every thing wherein he fails, he ought forthwith to beg forgiveness of God, lest, continuing in sin *wilfully,* he becomes a *slave* to *Satan* and his angels, instead of being a *servant* of God.

I shall only mention another blessing which we receive from the Holy Ghost, and the effect it ought to have upon us. It is from Him we have the Holy Scriptures, which are therefore very truly called the WORD OF GOD; and the WORD OF OUR SALVATION.

These *Scriptures,* therefore, every one, who would continue in the favour of God, must *read,* or *hear* them read, with the greatest reverence and attention, and conform his belief and practice strictly to them.

Ind. 'I desire you would explain more particularly what you mean by THE HOLY CATHOLIC CHURCH, and the COMMUNION OF SAINTS.'

Miss. It is plain from the Holy Scripture, that it was the design of our Lord *Jesus Christ* to deliver to mankind the whole will of God, so far as their salvation was concerned in it. All these things which were thus revealed, is called the Christian religion. This religion was taught to the world by our SAVIOUR, and by His APOSTLES: and this religion was put into writing by inspired men, and is now extant amongst us in the books of the New Testament. It was our Lord's design, that all who should embrace this religion of His, should be united among themselves, and with this Head, JESUS CHRIST, and so become *one Body* by the means of one HOLY SPIRIT, which should actuate and influence them. And it was our Lord's design that all *believers,* all that professed His religion, should be admitted to the participation of this *Spirit,* and so be made members of this common body, by the sacrament of BAPTISM, and receive

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continual influence from the same Spirit, by eating and drinking in the *sacrament of the Communion of His Body and Blood;* or what we call the LORD'S SUPPER.

By the CHURCH then is meant the whole multitude of those persons, whether *Jews* or *Gentiles,* that do embrace and profess the Christian religion, and are joined together by the means of these sacraments, in one body or society, under one Head JESUS CHRIST. This church was to extend throughout all the world, and to be made up of all nations.

Ind. 'Pray what is meant by the *Catholic Church?*'

Miss. By CATHOLIC is meant UNIVERSAL, so that whenever we name or speak of the *Catholic Church,* we mean by those words, the whole multitude of Christians throughout the world, that profess the common faith, and enjoy the administration of the word and sacraments. All these people, wherever they live, or by what name soever they call themselves, make up together *that one body of Christ,* which we call the CATHOLIC CHURCH.

The Church is called *holy,* because every member of that society obliges himself, by the gracious assistance of God's Holy Spirit, *to be holy.* He that is not so, or does not immediately repent, and become such, is but a *rotten* member, and is in danger of being *cut off.*

As to the *communion of saints:* As every person owes something to the society of which he is a member, so especially in the society of Christians, every one is bound, by the laws of the Gospel, to use the talents and advantages which God has given him, whether of *knowledge* and *learning,* or *power,* or *riches,* or *grace,* for the good of the whole body: to pray for them; to assist those that are in want; to instruct the ignorant, and them that are out of the way; *and to study the things that make for peace, and for mutual edification*[1].

[1] Rom. xiv. 19.

Ind. 'You told me before, that in the Church of Christ there is a promise of THE FORGIVENESS OF SINS.'

Miss. And a mighty blessing sure it is, that men who on account of their many sins are liable to the displeasure of God, may be assured, that in the Church of Christ they will obtain *the forgiveness of their sins,* upon most merciful conditions; upon a true repentance, and return to their duty,

and a ready disposition to forgive others, as they themselves do hope for forgiveness from God. DIAL. XII.

THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH,—these are truths which Jesus Christ has made known to His Church; and they are as certain as God Himself is true. And that they may make the greater impression upon your heart, I will repeat to you the very words of Christ: 'The hour is coming, in which all that are in their graves shall hear His voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation[1].' So that all Christians who know this, may be assured, that this life is the only time to choose *where* and *what* they are to be for ever; and may learn not to trifle away that precious time, which is chiefly allowed them to prepare for eternity.

[1] John v. 28, 29.

Ind. 'Well, Sir, I see plainly the reason why every one who desires to be a Christian should believe these truths.'

Miss. These things are true, and will at last be found to be so, whether men believe them or not. And if any man is lost for ever, for want of giving credit to them, or for not considering them, it will signify little whether he was called a *Christian* or a *Heathen*.

Ind. 'Indeed one would wonder that so many Christians, who know these things, can be so easy, and so careless of their salvation."

Miss. Be you careful for yourself, and continue so, when you are a Christian. In the mean time, I tell you again, the true reasons, why so many among Christians forget the promises they made at their baptism, are these: through the corruption of nature they fall into sin; they do not what they ought to do, that is, *repent and turn to their duty immediately;* and continuing in sin, *these truths* are *uneasy* to them, because they put them in mind of their ingratitude to THE GOD who made them; to GOD THE SON, who died for them; and to GOD THE HOLY GHOST, whom they had grieved by obstinately persisting in a vicious course of life. They will not consider that *without holiness,* that is, without keeping the commands of God, and doing His will, no man can be saved. And besides this, these truths put them in mind of an *endless*

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life of happiness, which they are not disposed to prepare fo , and of a *miserable eternity,* which they have reason to fear above all things. Therefore they *strive to forget* the truths they have known and believed; and if the goodness and long-suffering of God does not lead them to repentance, "*these articles of their faith will be the articles of their condemnation.*"

Ind. 'I am convinced, Sir, that these truths are most powerful motives, where they are known and believed, to oblige men to keep the holy will and commands of God, and to walk in the same all the days of their life: which you told me was another part of that promise which Christians make at their baptism, and which I hope you will explain to me when I come again.'

Miss. That I will gladly do. And for *your* part, I exhort you to beg of God to confirm your faith in Him, and in His Son Jesus Christ, and cause it to bring forth in you the fruit of good living, *to His glory, and your own salvation.* Amen.

THE PRAYER.

O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us; save us, we most humbly beseech Thee: grant that the belief of these great truths may ever be present in our minds; that we may die from sin, and rise again unto righteousness; that we may with joyful hearts ascend to Thee, and with Thee continually dwell; that we may judge ourselves, and that we may not be condemned, when Thou comest to judge the world in righteousness. O Lord, grant that we may expect Thy coming with joy, and find mercy in the great day of recompence. *Amen.*

Dialogue XIII.

The Commandments *of God practically explained.*

PART I.

Ind. 'You told me, Sir, that my believing the truths of the Gospel will not qualify me to become a Christian, unless

I promise to obey the will of God, and endeavour to keep His commands.'

Miss. I told you the truth: for although we firmly believe, that it is only on the account of what His Son Jesus Christ has done and suffered for us, that God will pardon our sins, and receive us into favour; yet it is on this condition, that we repent and forsake our sins, and obey His commands.

Ind. 'I hope you will continue your kind instructions, and let me know what His *will* and *commands* are.'

Miss. We learn from the holy Scriptures, that, when almost all mankind had lost the knowledge of the true and only God, and the way of worshipping Him which He had appointed, it pleased Him to make Himself and His will known again, at first to one man, whose name was *Abraham*[1], and afterwards to His most numerous posterity, after He had convinced them that He was the true and only God, by many amazing *miracles* and *judgments* upon their oppressors, and by delivering them out of a most cruel *bondage* and *slavery*. After which, in order to preserve this knowledge among them, and to keep them from being corrupted, He gave them certain commands, in a manner so *dreadful* and *astonishing*, that they could not but be convinced, that they were the commands of a most holy, and an *all-powerful God*, in disobeying of whom they were sure of exposing themselves to the greatest punishments.

[1] Gen. xx.

And that these commands belong to us *Christians*, as well as unto the people of *Israel*, we may be sure of, because *Jesus Christ* has *confirmed, explained,* and *enforced* them in the Gospel. He is the Lord *our* God, as well as *theirs*[2]. He brought *them* out of the house of bondage, *and He brought us from darkness to light, and from the power of Satan unto God*[3].

[2] Matt. v. 6.

[3] Acts xxvi. 18.

Ind. 'You will be pleased to let me know these commands.'

Miss. They were Ten in number. The first of which was this:

I. I AM THE LORD THY GOD. *Thou shalt have none other gods but Me.*

Ind. 'Why do these commands begin with these words, *I am the Lord thy God?*'

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Miss. That we may prepare our hearts to receive His commands, with the greatest *concern, attention* and *reverence.*

When the Lord of *heaven* and *earth,* of *life* and *death,* speaks, sure His creatures will *hear* and *obey,* for conscience sake, that is, because God commands them.

The design of this first command was, to *restore* and *preserve* the knowledge of the true God; He having a right to be *honoured, feared,* and *loved,* as the author of all the good we enjoy or hope for; by which therefore we are forbidden to expect our happiness from any other, or *place our dependence on,* or exercise our religious fear towards, any other being in heaven or on earth.

The full import of this grand first command is, that we should have the LORD for our GOD; and that we should have no other besides Him.

Ind. 'What is it to have the Lord for our God?'

Miss. It is to *think* of Him, and to *worship* Him, as God.

Ind. 'How ought we to think of God?'

Miss. As of an *eternal* and *all-perfect* Being, the MAKER and PRESERVER of all things, and our most gracious and merciful FATHER, in and through His *Son Jesus Christ our Lord.*

You are forbidden by this law to depend upon *yourself,* upon your own *labour* and *care,* for *prosperity;* upon your *friends* for *security;* upon your *wealth* for *happiness:* for these are blessings, *only* when God is pleased to make them so.

You are also, by this command, forbidden to *murmur* at God's dealings with yourself or others; *for He is Lord of all.*

Ind. 'What is further *commanded* in this law?'

Miss. You are hereby commanded to live always *as in the sight of God:* to pray for His blessing, in *public* and in *private,* upon every thing you undertake; and to give Him thanks for all His favours: and to do all this with the *heart* as well as the *lips* and *bodily gestures:* for whatever you *think* is known to Him, as well as what you *speak.*

Ind. 'What is the other thing included in this commandment?'

Miss. You are forbid having any other, besides the LORD, for your GOD.

Ind. 'Is there any other God, besides the LORD?'

Miss. No, there is not; nor does this commandment at all suppose that there is. But, when these commandments were delivered, the world generally *believed* in, and worshipped OTHER GODS besides the LORD, who was almost utterly forgotten by them. And therefore it was highly necessary, that the *great God* of heaven and earth should, in the first place, caution His people, and, in them, all future generations, against this folly, impiety, and idolatry.

The following was the *second command:*

II. *Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me; and shew mercy unto thousands, in them that love Me, and keep My commandments.*

Ind. 'You will be so good as to let me know the meaning and reason of this command.'

Miss. You must know then, through the suggestions of the *devil,* most nations had been led into a vile custom of representing and worshipping God by images; by which they came to have mean and unworthy thoughts of the Divine Majesty, as if He were like any of His creatures.

Now by this command, God has forbid all that love and fear Him, even to attempt to represent Him by any image or picture, or to worship Him before such; and this on pain of His most high displeasure upon them, and their posterity, who shall disobey this command; promising an especial blessing to them and their children, who shall take care to worship Him as He has commanded.

Ind. 'What is the *positive duty* required of us in this commandment?'

Miss. You are to *worship God,* after a manner suitable to His spiritual nature: *God is a Spirit, and they that worship Him must worship Him in spirit and in truth*[1]: that is to say, with *sincerity, love,* and *purity of heart;* with the

[1] John iv. 24.

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inward devotion and fervour of the mind, without which the *outward* exercises of prayer and adoration will be of no worth.

Ind. 'How must I behave myself in God's *house* and *presence?*'

Miss. Consider seriously, that you go to church to ask such things, which you cannot want without being miserable.

Therefore your behaviour must be such as may be apt to procure, in yourself and others, a great regard for God, and an humble opinion of yourself.

You must with great humility ask God's pardon and blessing, and praise Him for His works and favours.

You must carefully attend to what is read and explained to you out of the Scripture; *for it is the word of God.*

And then you will return home with God's blessing upon your *self,* your *family,* and your *labours.*

Ind. 'Doth the command afford any further instruction?'

Miss. Yes. It shews us that the piety of parents shall be remembered for the good of their children to many generations.

That the best portion children can receive from their parents is God's blessing.

And that such parents as are not careful to love God, and to keep His commandments, do leave calamities to their posterity.

The *third command* is this:

III. *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.*

The intent of this command is, to preserve the great regard which all men ought to have for God, forbidding them to speak of Him, or even to use His holy name, without fear and consideration.

Ind. 'What are the necessary occasions which men have to make of the name of God?'

Miss. First, when they worship Him, which they should strive to do with reverence and attention. Secondly, when by a lawful authority they are obliged to take an oath. And lastly, when they speak of God, or of any thing that belongs to Him, upon any serious occasion.

Ind. 'Why are people obliged to take an oath before a magistrate?'

Miss. It is to put an end to strife amongst men; it being God's pleasure that the truth should appear, and justice be done to every one. Now the likeliest way to come to the truth is this: to put men in mind, when they are going to swear, that they are in the presence of that great God, who has declared *that a curse shall enter into the house of him that sweareth falsely by His name, to consume it*[1]. Which is surely sufficient to oblige every man who believes and fears God, *to speak the whole truth, and nothing but the truth,* as they hope to escape that curse, and God's vengeance. As for those who out of an evil custom do *swear,* or *curse, blaspheme* or speak lightly of God, such persons have no other choice but *repentance* and *amendment,* or *damnation.* And where these sins are become common, and are not punished, that *nation* and *people* may expect *public* and *heavy* judgments to fall upon them[2].

[1] Zech. v. 4.

[2] Jer. xxiii. 10; Mal. ii. 2.

Ind. 'What is the meaning of that expression, *the Lord will not hold him guiltless?*'

Miss. The meaning is, that this sin shall certainly be punished, and that in a manner more dreadful than words can express; however common it is, and little regarded.

Ind. 'What are we commanded in this law?'

Miss. To speak of *God,* and of *religious* matters, *after such a serious manner,* that people may learn to have the most devout and reverent thoughts of Him and His service.

We come now to the *fourth command.*

IV. *Remember that thou keep holy the Sabbath day; six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle and the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.*

Ind. 'You will be so good as to shew me the reason and intent of this command.'

Miss. Remember what I told you before, that after God

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Now, in process of time, this command, through the corruption of man's nature, became neglected, and the true God forgotten, and wickedness and idolatry increased every where, which is the miserable case of very many nations unto this day.

But when God separated the people of *Israel* from the rest of the nations, He renewed this command, so that the knowledge of the only true God, the great *Creator* of heaven and earth, has been preserved among them through all ages.

Ind. 'Do Christians observe that day?'

Miss. Christians do, according to the design of the law, observe one day in seven, which we call the *Lord's day*, because on that day the Lord Christ our Redeemer rose from the dead; and on the same day sent down the *Holy Ghost*, to guide His Church unto the world's end: the *Apostles* of Jesus Christ therefore set apart that day, calling it *the Lord's day*. Since which time all good Christians do, or should, lay aside all worldly business, cares, and pleasures, and meet together to give public honour to God, to *acknowledge* His *power, wisdom, justice,* and *goodness,* to *praise* Him for the *blessings* He has given them, and to *pray* for the *blessings* they want.

Ind. 'Why are we bid in an especial manner to keep this law?'

Miss. Because if this HOLY DAY should be forgotten, all religion would soon be forgotten with it, and the very knowledge of the true God (as it is in many nations) would be lost amongst us, were not *this day* set apart, and *persons* appointed to bring to our remembrance truths of the highest consequence both to our present and everlasting interests.

Ind. 'Are all bound to observe this day?'

Miss. Yes, all that can be spared from the NECESSARY business of the family.

Children, that they may learn their duty, and from their infancy to fear God.

Servants, that they may not forget that they have a Master in heaven.

And the *very beasts* are to rest, unless necessity requires it to be otherwise, that the WHOLE CREATION may rejoice in the mercies of God.

Ind. 'Why is it said, *six days* shalt thou labour?'

Miss. To put us in mind that it is God who gives us *all our time:*

That we are fallen from a state of happiness, and must labour for our daily bread:

Lastly, that it is purely by God's permission that we *prosper* in our daily labours, that therefore we ought to serve Him truly all our days.

Ind. 'How is the Lord's day profaned?'

Miss. By neglecting to go to the place where the *great God is publicly* worshipped; by neglecting family and private devotion; by not meditating upon, and recollecting in *private,* what we are taught, or pray for, in *public;* by *idleness,* and trifling *conversation;* unnecessary *business* and *journeys;* and by vain *sports* and *gaming,* unbecoming *the seriousness* of the day, and of Christianity.

Ind. 'It is well, if too many Christians will not think this a hard command, and neglect it, when they must lose so much time, in which they might increase their wealth, or enjoy their pleasures.'

Miss. They must be Christians then of very little knowledge and faith; and do not consider the power and the promises of God and *of His Son*[1], to make them sufficient amends for the loss of their own and their servants' labour. And especially, when the respite of one day in seven would enable their *servants* to perform the business *of the other six days* with more *cheerfulness* and *vigour.*

[1] Matt. vi. 33.

These four commands have respect to *God,* and the honour due to Him. The *six following* concern our *neighbour,* and the *peace* and *welfare* of *mankind* in general.

Ind. 'You will be pleased to let me know what they are.'

Miss. Remember what I have at present told you, and the next time you come, I will explain to you the rest of the commands: in the mean time pray to God in the following words:—

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THE PRAYER.

O God, who alone art worthy of our love, give me grace that I may never forget Thee, nor Thy glorious perfections; but that I may serve Thee according to Thy word, in sincerity and godly fear; that I may never mention Thy sacred name without reverence; that I may not spend Thy holy day in vanity and idleness, nor in a customary attendance at Thy house only: but that I may serve Thee with my soul as well as with my body, through Jesus Christ our Lord. *Amen.*

Dialogue XIV.

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Ind. 'I am come to desire you to explain to me those commands that relate to my duty to my *neighbour.*'

Miss. The *fifth command* is this:

V. *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Ind. 'I beg you will explain these commands to me, and let me know the design of them.'

Miss. The design of this *fifth command* is, to teach us from our very childhood, to shew *honour* and *obedience* to our parents; that when we grow up, we may know how to respect and honour all who are our betters; that *subjects* may honour their *governors; servants* may obey their *masters;* and all may love and esteem their spiritual *pastors* and *teachers.* And the *peace and good* of the world do so much depend on the discharge of these obligations, that God for encouragement hath promised an especial blessing to such as shall observe them faithfully.

Ind. 'Why is the duty of children to parents only mentioned?'

Miss. Because that is a duty *first* learned, and *best* understood: *children* very naturally *love* their *parents,* and are

generally kept in subjection by them, and therefore when they are commanded *so to honour* others, as they do their parents, they easily know what that meaneth, and will more readily pay the duties owing *to all their superiors*[u].

Ind. 'How must I *honour* my *father* and *mother?*'

Miss. You must in all lawful things cheerfully submit to them, be careful not to grieve them by stubborn or evil courses; you must shew them all due respect, and thankfully acknowledge their kindness to you: *bear* with their infirmities, *hide* their failings, *supply* their wants, and *pray* for their present and everlasting happiness: which if you do, in obedience to the command of God, you may expect to live to be a happy parent yourself.

Ind. 'What would then be my duty?'

Miss. The duty of parents is, to bring up their children in obedience, and in the fear of God; to take care that they be instructed in true religion; to *provide* for them by all lawful ways; to admonish and[v] correct them when they say or do things which are[x] amiss; to be *examples* to them of *piety, sobriety,* and *diligence;* and, lastly, to *bless* them, and *pray* for them. All which *parents* will be careful to do, if they consider what a dreadful thing it will be, should their children be miserable in *this* world, and the *next,* through their negligence[y], countenance, or example.

Ind. 'What is the duty of *servants?*'

Miss. The duty of servants is, to be obedient to their masters, *diligent* in their business; *not with eye-service as men-pleasers;* but to use the same industry and integrity in their master's absence, as they would do if he was present with them; to be as careful of their master's goods, as if they were their own; neither *wasting* them, nor suffering *others* to do so; to be no *tale-bearers;* but, above all, to be *honest,* not only for *conscience,* but for *credit's* sake: *deceit* and *pilfering,* and *stealing,* being abominable qualities, never forgotten by others, and very hardly left off by those that give way to them.

Ind. 'What is our duty towards them that have the rule and government over us?'

[u] betters.
[v] "admonish and" om.
[x] any thing
[y] "countenance or example" om.

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Miss. Your duty is to obey them, not only for fear of punishment, but for conscience sake[1]; not to speak evil of them, but to shew them all becoming respect; and to pray that God may bless them, and make them instruments of great good to the world.

[1] Rom. xiii. 5; 2 Pet. ii. 10.

For men in authority, fearing God, are a great blessing; *their duty* being to keep the people in *peace* and *quietness;* to *defend* the *persons* and *rights* of honest men; to *punish* the *unruly;* to *advise* them that have no counsellors; and in all things to promote the glory of God, and the welfare of all below them.

Ind. 'What is the duty of people to their *ministers* and *pastors?*'

Miss. To respect them[2], for their *Master's* sake, and for their *work's* sake. Your duty it is to attend at the public service of the Church, and hearken to their instructions; and to pray[z] that God may bless their labours.

[2] 1 Thess. v. 13.

For it is their business and duty, to study all ways of *teaching* you *how you should walk and please God:* to *reprove* you when you do amiss: to *pray* that you may do well; to be *wholesome examples in word* and *deed:* and they have much to answer for, if they are not such.

Ind. 'Whom else must I honour?'

Miss. All that are your superiors[a], by reason of their greater *age,* their *learning,* their *places* and *stations,* to whom you must shew a just regard.

And it is their duty not to be *high-minded,* but to be *grave, courteous, easy* to be spoke to, and ready to help all that want their assistance.

Ind. 'What is the meaning of the promise which God hath made to such as keep this command?'

Miss. That God will bless them in the way they shall go, which will be a means of *prolonging* their lives: on the contrary, *he that despiseth his father and mother, the ravens shall pick out his eyes*[3]; that is, this sin has a tendency to lead men into such practices, as will bring them to an unnatural, untimely, and ignominious death.

[3] Prov. xxx. 17.

VI. *Thou shalt do no murder.*

This is the *sixth command:* and is intended to secure the

[z] "and to pray" om. [a] betters

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life of every man from the *malice, revenge,* and *violence* of others. This is a *sin* most odious to God, and a sure vengeance has been frequently observed to follow those who send men out of the world by a violent death, sooner than God and nature intended. And for the same reason we are not to shorten men's lives by *oppression, injustice,* or any other[b] *evil dealings;* for a man may be *murdered,* and his heart *broken, by these* as well as by *violence;* as also by *intemperance, gluttony,* and *drunkenness.* By these we may shorten our own, or other people's lives, which[c] is absolutely forbidden by this precept.

Self-murder is also forbid by this command. For consider, *that the great God, the Maker of all things, has assumed to Himself the power and lordship of life and death.* 'I kill, and I make alive[1].' It is God sends us into the world, and *He* expects that we should wait His will, to send us out of it. He has the only right to determine the time of our continuance in it, and when we shall remove out of it: and it is a gross invasion of that *divine right* and *prerogative,* for us to appoint the time for ourselves, without His order, and contrary to the rules He has given us for our government. As this action is highly criminal in the sight of God, so *remember,* that whoever is so hardy as to commit it, sends himself out of the world with the guilt of a wilful sin. And a *wilful sinner, thus dying impenitent, has no hopes of salvation.* And this is a dreadful consideration.

[1] Deut. xxxii. 39.

There are several other practices too common in the world, which have a tendency to this sin of murder, and which, in some measure, partake of the *guilt* of it, though the sinner himself does not intend violence against his own life: particularly that *pernicious* and *fatal* custom of drinking RUM, GIN, and other SPIRITUOUS LIQUORS, which kills, every year, *many thousands* of the *lower* part of mankind. This is a practice which you must abhor, as you would do *poison* itself; for so it actually is in its consequence. It is highly to be wished, that the GOVERNORS of every country would have a strict eye to the bold encroachments of this terrible destroyer, *by which so many make themselves away,* and

[b] "any other" om.

[c] we are forbid to do by this command.

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remove it at least out of the reach of the *laborious, industrious,* and *useful* part of mankind.

[d]*Ind.* 'What is the duty required in this commandment?'

Miss. It is your duty, as much as in you lieth, *to live peaceably with all men*[1]; to avoid the company of angry, passionate, and contentious people; *to deliver the oppressed*[2]; *to be merciful to such as are in misery: to forbear and forgive one another*[3]: and be well pleased with the welfare and happiness of all men.

[1] Rom. xii. 18.
[2] Prov. xxii. 22.
[3] Ephes. iv. 32.

VII. *Thou shalt not commit adultery.*

This is the *seventh command.* In order to understand the reason of this, you must know that God, at the beginning of the world, did appoint *marriage* for the increase of mankind, and for the society, help, and comfort of a man and his wife. Now you cannot but observe the great goodness of God in commanding, on pain of His displeasure, that neither the man nor his wife should be unfaithful to the marriage-bed; which would occasion infinite troubles and calamities in families, and after all, a very bitter repentance, or damnation. By virtue of this command we are likewise bound to abstain from fornication, and from all manner of *lewdness, wantonness,* and *debauchery;* from all *lascivious actions, immodest words,* and *impure desires,* and whatever else has any tendency towards the heinous vices of *whoredom* and *adultery.*

VIII. *Thou shalt not steal.*

This is the *eighth command;* and is intended by a righteous God to secure to every man what is his own; He having declared, *that a curse shall enter into the house of a thief and a robber, even to consume it*[4]. And, which is worst of all, such persons must not expect to go to heaven, but to hell.

[4] Zech. v. 4; 1 Cor. vi. 10.

Ind. 'How is this command further transgressed?'

Miss. Not only by *theft,* which is a base vice, and openly abhorred; but by *oppression, deceit, concealing* of found goods, *receiving* goods knowing them to be stolen, *defrauding* the public by running of goods, and buying or receiving such as we know are run, and for which the king's custom is not paid; *wearying* men out of their rights by vexatious *law-suits,* by *power, interest, bribery,* or *craft;* which are

[d] This question and answer om.

crimes too often committed by those who never expect to be punished for the breach of this command; and yet God is most surely *the avenger of all such deeds*[1] [e].

[1] 1 Thes. iv. 6.

Ind. 'What is required of us, that we may keep this law?'

Miss. It is your duty to be *diligent* in your calling, that you may be able to live without taking unlawful ways; to be careful of what God has given you, lest, having vainly or wickedly thrown it away, you be tempted to live by deceit.

To be contented with your condition, believing, *that better is a little with righteousness, than great revenues without right*[2]:

[2] Prov. xvi. 8.

Lastly, to depend upon God's good[f] providence, which takes care of all creatures, and will certainly reward the *honest poor man*, who chooses to *beg*, if he cannot *labour*, rather than *steal*.

Ind. 'What is the duty of one who is sensible of his sin, and sorry that he hath broken this law?'

Miss. He must confess his sin unto God, and, if he can possibly do it, *he must make amends to the person he has wronged*[3].

[3] Levit. vi. 2; Ezek. xxxiii. 15.

And this is that which makes THIS SIN so very hard to be repented of; because through *shame* and *stubbornness*, people will not make RESTITUTION of what they have got by *fraud*[g], *injustice, violence, and oppression*; and yet they hope to be saved; *but this is the hope of hypocrites, which shall perish*[4].

[4] Job viii. 13.

IX. *Thou shalt not bear false witness against thy neighbour.*

This is the *ninth command*: and whoever considers the mischiefs men are capable of doing to the *lives* and the *estates* of their neighbours, by *false oaths*[h] and *perjuries*, or *concealing*, or *disguising* the truth, when they are *lawfully* called upon to declare or attest it; must see how kind and good God has been to men, to forbid, on pain of His displeasure, such sins as these, which are the occasion of so much sorrow and loss to the unhappy sufferers.

Ind. 'Is any thing more forbidden, than the being a false witness?'

[e] "deeds" om.
[f] "good" om.
[g] fraud or violence.
[h] "and perjuries" om.

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Miss. Yes: you are hereby forbidden to say any thing of other men which may hurt them, unless it be with an honest design, to bring them to *repentance,* or to hinder them from doing great mischiefs to others.

Therefore to *invent* stories, to *add* to them, and to *set them abroad:* to encourage *tale-bearers:* to give men *ill-names;* to publish *their infirmities;* to make their faults *worse* than they are; are all condemned by this law, and in many other places of the Holy Scriptures; as the very *work of an evil spirit*[1], as the destruction of all good neighbourhood and Christian charity.

[1] John viii. 44.

This sin proceeds from a base disposition;—some people love mischief, and are pleased, the more there is of it in the world;—sometimes from a *busy temper;* from *pride;* from *evil designs;* and *sometimes people do it for diversion.* But from whencesoever it proceeds, it is a sign of a very evil heart, to speak ill of others, as if such men had *no faults of their own;* to jest with a man's good name, *which is more valuable than his estate*[2]; to set friends at *variance,* and to disturb the *peace* and *happiness* of families: and therefore *revilers* are reckoned amongst those that, without repentance, *must not go to heaven*[3].

[2] Prov. xxii. 1.

[3] 1 Cor. vi. 10.

[i]*Ind.* 'What is further required of us by this law?'

Miss. It is your duty to speak the truth, *when it is fit and proper,* as well as when you are *upon your oath:* to be tender of your neighbour's reputation; to be disposed to hear, to believe, and to speak the best, and never to take pleasure in *foolish, malicious,* and *wicked* stories. And we shall be disposed to observe these good rules the better, if we consider, what a sore grief it is to ourselves to be abused, by *lies, calumny,* and *defamation.*

X. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*

This is the *tenth* and *last of these commands.* Now the gracious design of God, in this command, is *to lay a restraint* upon the very *desires* of our hearts, which are all known to Him; forbidding us to *covet,* that is, to set our hearts upon that which is another's right, and which he is not willing to

[i] This question and answer om.

part with. For an *unjust* desire, through the temptation of the devil, has too often been followed by an *unjust* attempt to get what we desire, either by *fraud* or *violence*. So kind is God in putting a stop to the very beginning of sin, *which is in the heart*[1].

[1] Matt. xv. 19.

[k] *Ind.* 'But may not a man desire to buy what belongs to another?'

Miss. Yes, no doubt of it, provided the other can lawfully dispose of it, and that he is *willing* to do so; but if he is not willing, then to continue to desire it is a sin against this law.

GAMING is certainly a violation of the *tenth* command. It is a vice that has always its root in covetousness, and which in its greedy wishes devours its neighbour's *houses* and *lands, and every thing else that is his.*

This *sin* is often found to go still further, to bring men at last to downright *stealing, robbery,* and *murder*. And when the near prospect of death obliges these wretched creatures to confess the evil of their ways, it may be observed, that a caution against this abominable vice of *gaming* always makes one part of their *dying* admonitions, as it hath always been one main road that led them to that miserable end.

Ind. 'What does this law require?'

Miss. That you keep your heart with all diligence, because out of it proceedeth all manner of wickedness. 1 Kings xxi.; Prov. iv. 23.

That you be contented with your own lot, as that which is appointed you by a wise and just God.

Lastly, that you set God always before you, who seeth the very secrets of your heart, and will punish all its sinful lusts and appetites.

Ind. 'I am convinced, Sir, of the truth of what you told me before, that these commands of God are *holy, just,* and *good,* and necessary to keep the world in order.'

Miss. But I must tell you besides, that *by these commands,* as they have been explained by Jesus Christ and His Apostles, we must all be *judged* at the last day to happiness or misery; these[l] being the foundation of the duty which men owe to *God,* to their *neighbour,* and to *themselves.*

[k] This question and answer om.

[l] these, so explained, being

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Ind. 'Are these duties hard to be understood and remembered?'

Miss. You shall judge yourself, when I have repeated them to you, which I will do the next time you come to me: in the mean time use the following prayer.

THE PRAYER.

Open mine eyes, O Lord, that I may see that Thy law is holy, just, and good, and that I may keep it with my whole heart; that I may love and honour all those whom Thy providence hath made my betters; that I may do violence to no man; that I may abhor all unchaste desires, words, and actions: all deceit and oppression; all the evils of a lying tongue; all covetous desires, and first beginnings of sin[m].

Lord have mercy upon me, and write all these laws in my heart, I most humbly beseech Thee. *Amen.*

Dialogue XV.

Duty towards God explained.

Ind. 'The last time I was here, you promised to explain to me what was my duty to God.'

Miss. Your duty to *God* is—

"To believe in Him, to fear Him, to love Him, with all your heart, with all your mind, with all your soul, and with all your strength: to worship Him, to give Him thanks, to put your whole trust in Him, to call upon Him, to honour His holy name, and His word, and to serve Him truly all the days of your life."

Now this should be fixed strongly in your memory, so as never to be forgot; and it will direct you, on all occasions, how to live so as to please God. These words often repeated, and imprinted upon your memory, will also awaken your con-

[m] lust.

science, when at any time you do amiss, that you may repent, and amend, and obtain forgiveness of your sin, through God's infinite goodness and mercy, and the merits of our Lord Jesus Christ. DIAL. XV.

Ind. 'Is a Christian's duty hard to be understood?'

Miss. By no means: religion being the business of all men. *A plain man,* if he is well-disposed, may know his duty, and be able to perform it, as well as the greatest scholar.

Ind. 'This is a comfortable truth; pray make me sensible of it.'

Miss. Do you not see, that all necessary knowledge lieth in a very narrow compass? Your DUTY TO GOD, and TO YOUR NEIGHBOUR, is contained in a few words, very easy to be *understood* and *remembered,* where people truly believe in God, and heartily desire to be saved.

Ind. 'Then I trust I shall not perish; for *I do believe in God,* and I heartily wish to be saved.'

Miss. You must not be deceived in a matter of so great moment. It may be, you *do not believe in, nor fear, nor love God with all your heart,* though you are persuaded you do.

Ind. 'Can you, Sir, direct me how to know for certain when I do, or do not my duty?'

Miss. You must consult your life to know this, and compare your way of living with these rules of your duty.

Ind. 'I wish you would shew me how, by some instances.'

Miss. Your *duty is,* to believe in God; that is, to keep these great truths in your mind, That God is most *powerful,* most *holy, just, merciful,* and *good;* and that none of our *thoughts, words,* or *actions,* can be hid from Him; that therefore His displeasure is more to be feared than all things; and that His love and goodness to us require all possible acknowledgments on our part.

Now you will very easily see, that you do not fear God as you ought, if you are more afraid of *men* than of *God;* or if you wilfully do any thing which He has *forbidden,* or which you know will *displease* Him: or lastly, if you do not immediately *repent* when you have done amiss, and *return* to your duty. Nor must you say that you love God, if you do not often think of Him, of His *mercy* and *goodness,* and of the

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happiness He has promised to them that love Him; if you do not take delight in doing what you believe will please Him, rejoice to see Him obeyed and honoured, and be troubled to see Him dishonoured by His own creatures.

[n]It may be you think *you love God above all things;* but if you are not concerned to keep His laws, and angry with yourself when you break any of them; then you do not love God; for this (says the Apostle *St. John*) *is the love of God, that we keep His commandments*[1].

[1] 1 John v. 3.

Ind. 'I see it is my duty *to put my whole trust in God;* but is it possible for me to do so, when He suffers me to fall into affliction?'

Miss. Good men have always done so; *Though He slay me, yet will I trust in Him,* saith holy *Job.* Remember, *that it is good to be in trouble*[2], when God sees *meet,* who otherwise doth not delight in the misery of any of His creatures. It is therefore your duty to be patient under afflictions; to consider your ways; to turn to God immediately, and pray that He may make the troubles of this *life* a means to bring you to a *better.*

[2] Psalm cxix. 71.

Ind. 'Must I trust in God, and believe that He careth for me, though I am in poverty?'

Miss. You must do so: for *riches* are not always a sign of God's favour, nor *poverty* of His displeasure.

To comfort yourself, and confirm your faith, consider, that this is the will of God; that He can make you sufficient amends in the *next* world for what you want in *this.*

Think of these things, and you will be content with your condition, and never desire to better it by unjust or wicked ways.

You will therefore, neither envy the rich or great, nor question the goodness of God, under the greatest difficulties of life.

Again, you will not say that *you* trust in God, if you are not well pleased with His providence, so far, at least, as cheerfully to submit to what His infinite *wisdom* and *goodness* orders as the very best for you, and for all others.

You will not imagine, that you *worship* God as you ought to do, if you content yourself with having a high esteem for

[n] "It may . . . . difficulties of life." om.

Him in your heart, without paying Him the honour due unto His divine majesty, both in your *secret retirements,* as well as *in the public assemblies of Christians,* acknowledging before the world, that you are a miserable sinner, and daily[o] stand in need of His mercy and pardon; that you owe Him all possible thanks for the blessings you have received from Him; and that you want His grace and help every day of your life.

Lastly, you yourself will not say that you *honour God's name and His word,* if you take an *oath* without thought and fear; or speak of God and of what belongs to Him, after an *idle* manner, and *without reverence;* or delight in the company of such as do so. You cannot but know, that this is not the proper behaviour of one who purposes to serve God all the days of his life.

Ind. 'I find it is my duty to *honour God's holy name and His word.* How shall I bring myself to do so?'

Miss. Take care never to speak of the *great God of heaven and earth,* but when you are very *serious.* Consider often that He seeth you, and so you will be apt to do what is most for the *honour of His name.*

And if you often remember, that the BIBLE is a *book* given by *God,* to *teach* us what we are to believe, and how we are to *live,* that we may attain eternal happiness; and that your salvation depends upon knowing what *that book* containeth; [p]you will often read it, or hear it read and explained; and whenever you do so, you will attend to it carefully, as the rule of your life; endeavour to follow the directions it gives you; never repeat any part of it but to serious and holy purposes; and so you will delight in, *and honour, His holy word.*

Ind. 'Pray what is meant by *loving God with all the heart,* and *soul,* and *mind,* and *strength?*'

Miss. This is for the great comfort of such as sincerely strive to do their duty; they shall be accepted of God, though they attain not to that high degree of love and obedience, which God Himself commands in His law, or even to that which some others arrive at, provided they *love,* and *fear,* and *serve* God, *with all their hearts,* that is, *as well as they are able.* God will proportion their *rewards* to their *endeavours.*

[o] "daily" om. [p] whenever you read, or hear it read, you will attend

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Ind. 'You say it is my duty *to serve Him truly all the days of my life.* But will not necessary business hinder me from doing so much as is required of me?'

Miss. No: Whatever God requireth of any man may be done without neglecting his worldly business.

One day in seven, you are forbid to labour. Do what you are commanded *on that day*, and spare a few moments in the *morning* and *evening* of every other day, to praise God, and to ask His blessing: and then, when in the fear of God, and a just sense of your duty, you are employed with honest industry in your daily labours, you are serving God as truly, and you are as certainly in the way to heaven, as *they* who are at their prayers. *And this you may do all the days of your life.*

Ind. 'Pray will you shew me my duty towards my neighbour?'

Miss. When you come next, I will endeavour to explain it fully to you. [q]In the mean time pray to God to enable you to perform your duty to Him.

THE PRAYER.

Gracious God, who alone art worthy of all our service, grant that I may serve and please Thee according to my duty, with all my heart and strength; that I may give Thee thanks, and do Thee honour; and that continuing in the faith, and fear, and love of God, unto my life's end, I may be made by Him eternally happy, [r]through the merits of Jesus Christ our Lord. *Amen.*

Dialogue XVI.

The duty towards our neighbour *explained.*

Ind. 'I am come now to beg that you would teach me my duty towards my neighbour.'

Miss. Your duty to your neighbour is,

[q] This sentence om. [r] "through . . . Lord." om.

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To love him as yourself, and to do unto all men as you would they should do unto you; to love, honour, and succour your father and mother; to honour and obey the king, and all that are put in authority under him; to submit yourself to all your governors, teachers, spiritual pastors and masters; to order yourself lowly and reverently to all your betters; to hurt nobody by word nor deed; to be true and just in all your dealings; to bear no malice nor hatred in your heart; to keep your hands from picking and stealing, your tongue from evil-speaking, lying, and slandering; to keep your body in temperance, soberness, and chastity; not to covet nor desire other men's goods, but to learn and labour truly to get your own living, and to do your duty in that state of life, unto which it shall please God to call you.

Ind. 'Now, Sir, if it would not be too much trouble, I beg you would explain to me that love which Christians owe *to themselves*, and *to their neighbour;* that is, as you told me, *all mankind.*'

Miss. In the first place observe, that this is a rule to such only as *first love and fear God; thou shalt love thy neighbour, as men fearing God love themselves;* that is, *to do to others as we think they ought to do to us in the like case.*

Now God being the *God and Father of mankind,* He would have every one to be secure in his *life* and *estate,* easy in his *mind,* good and holy while he lives, and happy when he dies. For this reason He has given this command, *Thou shalt love thy neighbour as thyself;* which, if truly observed, would have a most happy and blessed effect; and be a direction to the most unlearned, how to behave himself to others, so as to please God[1].

[1] Rom. xiii. 10.

Ind. 'You will, I hope, explain this a little more particularly.'

Miss. Consult then your own reason, and you will acknowledge the *justice* of this command, that men should love and deal with others as sincerely as they would have others to love and deal with them: and that they should do nothing which they themselves would condemn as hard and unjust, if done by another person.

For example: your own desire is, that all should *respect* and *love* you; that none should *oppress, wrong,* or *deal de-*

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Men cannot live without the assistance and support of one another. Their *governors* protect them. The concern of *parents* for their *children,* the care of *masters* for their *servants,* the account that *pastors* must give of their *flock,* are great and necessary. And if all these are not *honoured* and *obeyed,* the world would[t] every day grow more and more *wild* and wicked, and we ourselves, as well as others, should be sufferers, and miserable.

Ind. 'Are Christians obliged to love those that do not love them?'

Miss. Yes, most certainly, or they are no better than unbelievers; *for these love those that love them.* But God so[u] *loved us,* when we were enemies to Him by our evil deeds, as[v] to *give His only-begotten Son to die for us;* and [x]therefore He most reasonably requires, that we should *love one another.*

Ind. 'How may we attain to such a Christian temper?'

Miss. You must take all occasions of wishing well, and doing good to others, continually exercising your compassion, by relieving the poor, helping such as are in distress, comforting the afflicted, and *mourning with them that mourn;* which will *sweeten* your temper and [y]inure you to this happy disposition.

You must beware of taking pleasure in the calamities of other men, though your greatest enemies: for that would make you inhuman and hard-hearted.

[s] "as well . . . inferiors" om.
[t] would grow wild and wicked,
[u] "so" om.
[v] "as . . . . us;" om.
[x] He requires, that we should so
[y] bring you to good nature.

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But above all, consider that this is God's express command, *that we love one another;* [z]and it is greatly enforced by His amazing and condescending love to us.

When you have gained these good dispositions, you will find, that being *obedient* and *dutiful* to your *governors*[a], *masters,* and *betters, civil* to your *equals,* and *kind* to your *inferiors,* is the true way of being easy and happy yourself.

Ind. 'What is my duty, if my neighbour speaketh ill of me?'

Miss. If you are indeed abused, you ought privately to reprove him that hath done it; and if he should not amend, your duty is to bear the injury patiently, to return good for evil, to forgive and to pray for him. For so hath Christ expressly commanded[1].

[1] Matt. v. 44.

And for your comfort consider, that, by thus freely forgiving him, you[b] may with the more courage and comfort plead the gracious promise God has made of the pardon of your own sins, so that you become the greatest gainer by the wrong that was done you.

Ind. 'But will not this encourage bad men to abuse their innocent neighbours?'

Miss. It is probable it will not[2]. However that be, we are not to be more concerned for our own reputation, than for the honour and commands of Jesus Christ; *who hath also set us an example, that we should follow His steps, who, when He was reviled, reviled not again, but committed His cause to Him that judgeth righteously*[3].

[2] Rom. xii. 20.

[3] 1 Pet. ii. 23.

Ind. 'Will my duty to my neighbour oblige me at all times to conceal his faults?'

Miss. No: sometimes it is your duty to speak of them; but then it must be with a good design of leading him to repentance, by bringing him before such persons as have authority to call him to an account; otherwise you are a *slanderer* or *backbiter,* and as such, *reckoned amongst the most scandalous offenders*[4].

[4] Rom. i. 30.

Ind. '*May I not be true and just in my dealings,* and yet make myself as good a bargain as I can?'

Miss. Only consider, that if the person you deal with makes

[z] "and it . . . to us." om.

[a] "governors," om.

[b] have a right to the gracious promise God made of pardoning your sins,

PART II. himself an ill bargain, out of *ignorance, necessity,* or out of *fear,* it is a wicked thing to take advantage of him; and though you may defend it by law, you cannot answer it to God.

Ind. 'What is my duty, if I have wronged my neighbour?'

Miss. You are bound to acknowledge your fault, and make him what amends you can, to ask God's pardon, and then you may hope for forgiveness; for this is what you would expect from others. [c]And this is the great rule of the Gospel: 'Whatsoever ye would that men should do unto you, do you even so to them[1].'

[1] Matt. vi. 12.

Ind. 'But how should such poor, ignorant people as we, know how to walk at all times by this rule?'

Miss. One of our Saviour's Apostles saith, *He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him*[2]; that is, *his love* will always direct him what to do, and will not suffer him to do wrong to others, either in word or deed. For *love worketh no ill to his neighbour; thinketh no evil, and therefore speaks none: beareth all things, believeth all things, hopeth all things, endureth all things*[3].

[2] 1 John ii. 10.

[3] 1 Cor. xiii.

Ind. 'Must I always speak the truth?'

Miss. Yes, sure; for if you consider what mischief is done by falsehood, how ill you take it to be deceived yourself, you will be convinced, that *lying* is a base vice, and that there is great reason for those terrible *threatenings*[4] which we find in God's word against such as are guilty of this sin.

[4] Rev. xxi. 8. 27.

Ind. 'What are the rules of *temperance, soberness,* and *chastity,* which a Christian *is to walk by?*'

Miss. Whether you eat or drink, do all to the glory of God[5]; that is, take care that the name of God, and the holy religion you profess, be not evil spoken of by your excess in these things.

[5] 1 Cor. x. 31.

Let us walk honestly as in the day, not in rioting and drunkenness[6]. For no man that doth so *habitually,* can with any true delight think of the joys of heaven.

[6] Rom. xiii. 13.

Besides, sure it is, that they who give themselves up to *intemperance,* are in great danger of dying suddenly[d] in their sins unrepented of.

[c] For

[d] "suddenly" om.

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[e]What was inflicted upon man for the punishment of his first transgression [*that in the sweat of his face he should eat bread*] is now become the most likely means of preserving us from all other sin. For our souls are as active and inquisitive as ever, and must always be employed one way or other: and therefore, if we do not constantly find some proper business for them, *the thoughts and imaginations of our hearts will be only evil continually.*

Ind. 'What reason have we *to be contented, and not to desire other men's goods?*'

Miss. Because our own condition is certainly the best for us, being the appointment of a wise[f], just, and good God, [g]who will supply us with every needful thing here, and give us our portion in a better world, where we shall not need these things.

Ind. 'But may we not endeavour to better our conditions?'

Miss. Yes, by God's blessing upon your honest industry. But no man should desire to live in plenty here, and hazard his salvation for it; nor strive to leave his family a great deal, and be miserable for ever in another life, for his covetousness, oppression, and ill-dealing here.

Ind. 'May I do what I please with what is justly my own?'

Miss. No: but you must do good with it. First, live decently yourself; *provide for your own house,* that is, such of your relations as are in want; and then relieve the poor with what you can well spare. And so you will shew your thankfulness to God, and *He will reward you for it*[1]. [1] Matt. xxv. 34.

And this is the best security you can have that you shall never want.

He that giveth unto the poor, lendeth unto the Lord; and that which He hath given, will He pay him again[2]. [2] Prov. xix. 17.

Ind. 'Sure, Sir, Christians do not believe these duties to God and man to be so *necessary* as you say they are, or else they think it *impossible* to observe them.'

Miss. Assure yourself they are the *duties* and *conditions*

[e] this paragraph om.
[f] "wise" om.
[g] who can make us amends for what we want here: and because in a very short time we shall have no need of these things.

PART II. on which their *happiness* or *misery* everlasting depends; and they know this; but too many will not lay it to heart. They know also that God, to whom all things are possible, will not let them want any assistance, which they sincerely desire and ask for. But they who are not willing to forsake their sins, are not disposed to beg that help of God which is necessary to enable them to break their bonds; and such persons, by a just judgment of God, are often left to their own evil dispositions; and this is the great occasion of so much wickedness as is seen among Christians.

Therefore, as ever you hope to do the will of God, and by Him be made happy, keep these truths in your mind and memory: 'That such is the corruption of our nature, and proneness to evil, that we cannot of ourselves, without God's special grace and help, keep His commands, and serve Him as we ought to do; [h] that when we have done our best, we are but unprofitable servants; and that it is only through the satisfaction of Christ we can be justified; and that God[i] is so good and merciful, that He has promised, upon our sincere desires and prayers, to give us all the help we shall want to do our duty, so as to please Him, and to secure our happiness for ever.'

Prayer, therefore, being appointed by God Himself, as a means of obtaining all the blessings we stand in need of, you must be instructed in that duty, how to ask of God so as to obtain His grace and help.

Ind. 'I cannot in reason expect that favour from you now; but I will wait on you as soon as I can hope you will have leisure.'

Miss. It will be a great pleasure and blessing to me, to be made an instrument in the hand of God, *to bring you from darkness to light*, and *from the power of Satan unto God*[1], that you may be made happy for ever.

[1] Acts xxvi. 18.

THE PRAYER.

O Lord Jesus Christ, who hast loved us, and given Thyself for us, give us grace to love, and to forgive, and to do good; and that running the way of Thy commandments, I

[h] "that when . . . justified" om. [i] but then God

may live and die Thy servant, and find mercy at the great day[k], when we must all appear before the judgment-seat of Christ. *Amen.* DIAL. XVI.

Dialogue XVII.

Of Prayer *and* Thanksgiving, *being the* Means *and* Conditions *of obtaining the* Graces *and* Blessings *of God.*

Ind. 'I am come again, good Sir, for your further instruction. You have explained to me the commands of God, and convinced me of the necessity of observing them in order to be happy. At the same time you told me, *that we cannot observe them as we ought to do without the grace of God, which I must seek by diligent prayer.*'

Miss. So indeed it is. For such is the disorder and weakness of our nature, and the temptations to sin so many, that neither our *reason*, nor the *goodness* of God's commands, nor the *authority* of so powerful a being, nor the *happiness* which He proposes, nor the *danger* of our disobedience, are sufficient to keep us within the bounds of duty without God's especial *grace:* which He is so good as to promise to all such, as being sensible of their wants, do pray for His grace and assistance.

Ind. 'Pray, Sir, what do you mean by the *grace of God?*'

Miss. We mean every favour which God freely bestows on us, in order to make His ordinances and commands effectual for our salvation[l].

For example: God gives us His Holy Spirit to be the author of a new and holy life. This *Holy Spirit* has made known to us in the Scriptures the ways of life and of death, the blessing and happiness of such as love and obey God, and the miserable end of the wicked and disobedient. These are the first graces and favours of God.

Besides these, to all such as are well-disposed, and receive these truths, *the Spirit of God* enlightens their understand-

[k] "when . . . Christ" om.

[l] Add, "if it is not our own fault."

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ings; touches their hearts with the fear of *God,* and with a fear for *themselves,* on account of their sins, and the corruption of their nature; He shews them the necessity of a *Saviour,* and what He has done to deliver them from misery, and to make them happy for ever.

In short, whatever saving *truths* men know, whatever *good* they do, whatever *evils* they avoid,—*these,* and many, very many more, are the effects of the *grace* and *favour* of God, and the effectual workings of His *good Spirit* on our hearts and minds.

Ind. 'What do you mean by *prayer?*'

Miss. We mean, the laying our wants and desires before God, and begging of Him to hear and help us, and particularly to give us the assistances of His Holy Spirit.

Ind. 'Doth not God know all our wants, before we lay them before Him? And doth not He give His blessings to many that never pray for them?'

Miss. God doth most surely know our wants much better than we ourselves do; He also often gives us those things which we neither *desire* nor *deserve;* and yet He has commanded us to pray, and hath made it a part of the duty we owe to Him; and that[m] for our own sake, and that we may be made more worthy of the favours which He designs us, and that we may not forget (as too many do) our dependence upon Him for *life* and *breath,* and *all things.*

For being obliged to pray to God daily, we can hardly choose but think of Him often; of His *power* to help us; of His *goodness* and promise to do so; of His *wisdom* to give what is best for us; and of His *justice* to punish those that live without God in the world. We[n] can hardly help thinking of our own sinfulness and unworthiness of any favour at the hand of God; and we are led to remember the only way by which every mercy is to be obtained, even through the merit and mediation of our Lord Jesus Christ. By all which we are taught to *know,* to *love,* to *honour,* to *obey,* to *rely* upon, and to *praise* our Maker every day more and more perfectly; in all our ways to acknowledge Him, and live in an entire dependence upon Him; which is the sure way to be happy for ever.

[m] this

[n] This sentence om.

Ind. 'Hath God promised to give Christians what they pray for?'

Miss. He hath promised to give them whatever they ask agreeable to His will, and whatsoever He in His infinite wisdom shall think proper for them[1]. And because, through our *ignorance* and *the corruption of our nature*, were we left to ourselves, we should be tempted to pray for such things as might hurt both ourselves and others, and which would not be for the honour of God, or for His goodness, to grant; therefore His *Son*, and our merciful *Saviour*, hath given us a *pattern of prayer*, in order to direct us what to pray for, so as to please God. And this prayer is so short, that the most unlearned Christian may get it by heart, and, by a very little help and attention, may understand it so well, as never to be at a loss what to ask of God.

[1] John xiv. 14; xvi. 23; Matt. xxi. 22.

Ind. 'I hope you will be so good as to teach me that prayer, and to explain it to me.'

Miss. I will do so, and endeavour to made you understand the reason and meaning of every petition: You must know then, that it is called the LORD'S PRAYER, because it was given by our Lord Christ to His disciples, for the use of them and His followers; and it is in these words:

The Lord's Prayer.

Our Father, which art in Heaven; hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Ind. 'I should be much to blame, indeed, if I should not get so short a prayer by heart. You will now be so kind as to explain it to me.'

Miss. Before I do that, I must first observe to you, that we are not taught to say, *My Father*, but *Our Father;* because God, who is the God of all mankind, would have all of us to love and to be concerned for one another. And to increase and confirm our love, He hath taught us, when we

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beg any favour for ourselves, to pray for all *others*, that He may be glorified by *them*, as well as by us; and that none may be deprived of those blessings which *Jesus Christ* hath *purchased* for mankind.

You will also observe, that God hath permitted us to *call Him Our Father*, to the end that we may pray with an humble confidence of being kindly received: being assured, *that as a father pitieth his own children, so the Lord pitieth them that fear Him*[1].

[1] Psalm ciii. 13.

But then we are to consider, that this FATHER is the GOD of HEAVEN, who sees our *behaviour*, and the very *thoughts of our hearts*; which should oblige us to approach Him with *reverence* and *godly fear*, because *He* is in heaven, and *we* are upon earth, which is His footstool.

Lastly, observe that *in the three first petitions*, we pray for the glory of God; that we, and all people, may *know* Him, *worship* and *obey* Him, as we ought to do. And *in the three last petitions*, we pray for ourselves, for the *necessaries* of life, for the *pardon* of our sins, and *grace* to do our duty, and for God's *protection* and *deliverance* from the evils we either *suffer* or *fear*.

[o] 'And therefore I beseech Thee, O heavenly Father, not for myself only, but for all Thy children, that we may all live worthy of the relation which we bear to Thee; that we may not sin, knowing that we are accounted Thine; nor wilfully offend so great, so good, so tender a Father; but that we may love Thee not as *slaves*, but as *children*; that we may put our whole trust in Thee, and depend upon Thine infinite *power*, *wisdom*, *goodness*, and *promise*, to take care of us; that we may leave it to Thee to choose what is best for us, and bear with patience and resignation all Thy fatherly corrections; and that we may serve Thee with comfort and pleasure all our days, in hopes of the everlasting inheritance which Thou hast promised to Thine obedient children.'

Hallowed be Thy name.

Now in this first petition we pray, that all men may have a very high regard for the divine majesty of God, and for His honour: and especially, that all Christians, to whom He

[o] This paragraph om.

has made Himself and His will known by no less a person than His own Son, may honour Him, by a firm faith in Him, and by leading *just* and *holy* lives, as becomes the children of God, that others, seeing their good works, may be converted, and glorify their Father which is in heaven. And for their encouragement in doing this, God hath declared, *That them who honour Him, He will honour*[1]; that is, He will bless them, and make them happy. DIAL. XVII.

[1] 1 Sam. ii. 39.

'Let us ever remember, O God, that Thou art our great *Creator*, our absolute *Lord*, our merciful *Saviour*, and our *all-seeing Judge*. May we stand in awe of Thine *almighty power*, Thine *all-seeing providence*, and Thine *angry justice*, and love Thy *boundless goodness*, and be always thankful for Thine innumerable *benefits*, and trust in Thy *wisdom* and *truth*, and *call upon Thy name*, as long as we live!'

Thy kingdom come.

In order to understand this petition, you must know that wherever the Christian religion is received, *there is the kingdom of God*, because God is there obeyed, feared, and loved. We pray, therefore, in these words, that all the nations of the earth may come to the knowledge of the true and only God, the Creator and Preserver of all things; and that the Gospel of His Son, which contains the laws of His kingdom, may every where be received, to the glory of God, and the good of mankind; and that every one of us may labour to advance the kingdom of God and His honour.

'And thus, O Lord, *let Thy kingdom come*. Let it be as universal as the PROPHETS foretold it should be, and extend to every corner of the earth, and reach every man's heart and soul: and may the days come, when no persecution, division, or schism, no evils or troubles of any kind shall be known in it! And may none who are called by Thy name, oppose[p] this coming of Thy kingdom by any scandal, or by resisting the power and efficacy of it in himself!'

How meanly and basely do those act, who profess themselves *members* of this kingdom, and yet have no care or concern for the conduct of it; but withal how inconsistently,

[p] hinder

PART II. while they are bidding open defiance to their Lord, to wish, as they do in this prayer, for His coming!

We are also supposed to pray in this petition, that God would be pleased to remove whatever hinders so glorious a work; that he would restrain the power of the devil, *who leads so many nations captive at his will:* that all such as are yet ignorant of the true God may no longer want the necessary means of their conversion; and that all Christians may, by their good lives, convince unbelievers, *how happy they are in being under the laws and government of their Maker.*

Ind. 'But pray, good Sir, how can that be called the kingdom of God, in which there are so many wicked subjects?'

Miss. God permits it to be so for the present, *in this state of trial,* to make all men see what they would be without the assistance[q] and help of His grace; to shew His goodness and patience, *by which many of the wicked are brought to repentance;* whereby also the power of His grace is both seen and glorified. By these also He tries the sincerity of His faithful subjects. But a time is coming, when a separation will be made of the *wheat* from the *tares,* the good seed from the bad; and the justice of God will appear in the dreadful punishment of all such as now give offence to His good subjects, and hinder the *propagating the Gospel.*

Thy will be done in earth, as it is in heaven.

This is the next petition; by which we pray, that God by His grace may dispose the hearts of all His subjects to a cheerful obedience to His laws, and an entire submission to his will and direction; and to a performance of their duty in that state of life, in which His providence hath placed them: and this as cheerfully as His angels do their duty and obey His will in heaven; by which God will be greatly glorified, His kingdom enlarged, His angels delighted, and all who obey Him will be prepared for eternal happiness[r].

Now[s] we come to the three last petitions, which concern our own wants, and which none but God can supply. [t]And these I shall explain to you the next time you come. In the mean time address yourself to the throne of grace in the following words:

[q] acceptance [r] happiness eternal [s] and now [t] "And these ... Amen." om.

THE PRAYER.

Dispose me, and all Thy children, O Lord and Father, to submit cheerfully to whatever Thy providence shall order for us. Hearken not to the corrupt desires of our own hearts, but to the voice of Thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty, and a heart disposed to close with Thy will, wherever it shall be made known to us, and to obey it with pleasure. Subdue in us whatever is contrary to Thy holy will, that, through Thy grace, we may at last become perfect as our heavenly pattern is, through Jesus Christ our blessed Saviour and Redeemer. *Amen.*

Dialogue XVIII.[u]

[x] *Ind.* 'I am now come to desire you would explain to me the remaining part of the Lord's Prayer.'

Miss. The three last petitions concern our own wants, and which none but God can supply. The first of these is,

Give us this day our daily bread.

In which words we pray, that God would be pleased to give us all things which are either needful or convenient for the health and support of our bodies, and for the good of our souls. Bread, being of most necessary and universal use, has obtained not only in Scripture, but in common discourse all over the world, to be put very often for all the necessaries of life. Thus, *poverty* is expressed *by want of* Bread, and prosperity *by fulness of* Bread.

Ind. 'Why do you ask for these things day by day?'

Miss. Because we have by this an occasion of remembering our daily *dependence* upon God, and of giving Him *thanks* for His favours to us every day of our lives; and forasmuch as we acknowledge that we depend upon God's blessing on

[u] The former dialogue continued. [x] "*Ind.* 'I am . . . supply." om.

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our honest endeavours for our daily bread, we should[y] not for our lives attempt to take such ways for a livelihood as we cannot hope God will bless. And lastly, we learn by this prayer, not to be too much concerned or anxious for ourselves for the time to come, because God ever liveth to supply our wants.

Ind. 'It seems, then, that Christians are not to pray for *great riches, honours,* and *powers,* since they are directed only to pray for their daily bread.'

Miss. It is certainly so: for these things should be left wholly to God's wisdom, since men *cannot,* and none but God *can,* know what use any one may make of such things. Not but that, if God gives men such things, they may receive them with thanks, and should use them to good purposes.

Ind. 'How may they do that?'

Miss. By assisting, *with their riches,* those that are in want: by defending, *with their power,* such as are oppressed, &c. And taking care always to remember God in the midst of their abundance, and the account they must give to Him of both the *use* and *abuse* of it.

[z] We look up unto, and depend upon Thee, O heavenly Father, for all the necessaries, conveniences, and comforts of this life: and may our bodily wants engage us to go daily to the throne of grace, for the wants of our souls!

'Let Thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition; and, with all Thy other favours, give us, we beseech Thee, the blessing of a thankful and contented mind!'

The next petition which concerns ourselves, is this following:

Forgive us our trespasses, as we forgive them that trespass against us.

Now in these words we pray, that God for Christ's sake would be merciful unto us, and forgive us our sins, whether known or unknown, and that He would not punish us as we deserve. And, to shew our *thankfulness* for this great mercy, we oblige ourselves to *forgive,* and *love,* and *do good* to those who have any way injured us, as sincerely as we hope for pardon from God.

[y] no day of our lives

[z] 'We look . . . mind.' om.

Ind. 'And may a Christian be assured, that God will pardon his sins, provided he deals with others as kindly as he desires God would deal with him?'

Miss. We have His faithful promise by His Son, that, upon our true repentance, He will do so[1]: by which He hath, as it were, put our pardon into our own power, and left us to consider, that there will be no mercy for him who will not shew mercy.

[1] Matt. vi. 14.

[a] 'Forgive us those sins, O heavenly Father, which separate us from Thee: forgive us every day of our lives, for every day we stand in need of pardon. Give me, and all Christians, a forgiving temper, that we may fulfil the condition of our pardon. Thou art good and merciful in forgiving us; grant that we may all live in the same charitable temper, in which we hope and desire to die.'

The last petition of this prayer is:

Lead us not into temptation; but deliver us from evil.

[b] That is, we pray that God would so order things in the course of His providence, that we may not be exposed to great and dangerous trials, which may prove hazardous to our virtue. *That He would not suffer us to be tempted above what we are able, but would with the temptation make a way for us to escape, that we may be able to bear it.*

Ind. 'What must I understand by the word *evil?*'

Miss. First and chiefly, the evil spirit, *i. e.* the DEVIL, who is the great tempter of mankind to all evil.

2*ndly*. Evil practices and evil examples.

3*rdly*. Everlasting misery.

Now you will observe from this petition, that it is not sufficient to beg pardon for our past offences, but that every good Christian must pray to God to enable him to keep out of the way of temptation, and not suffer him to fall again into the sins he has repented of: and that, whenever He suffers us to be tempted for the trial of our faith and trust in Him, He would in mercy deliver us from the *power* and *snares* of the *devil,* from our own *corrupt inclinations,* from the *ill examples* of a wicked world, and from *everlasting misery,* the most dreadful of all evils whatever.

[a] 'Forgive . . . die.' om.

[b] That is . . . *bear it.* om.

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And the reason why this desire is by our Lord expressed in these words, *And lead us not into temptation, but deliver us from evil,* is this:

To admonish us, that even the best of us are in danger of falling into the same sins, that we have once, much more that we have often, been guilty of; and that, because there are several *temptations,* which in the course of our lives we shall surely meet with; and therefore, that none of us are to be secure, but ought always to *watch* and *pray,* and stand upon our guard, and to look well to ourselves, that we be not overcome.

And you will be further convinced of the absolute necessity of this petition, when you see so many, even amongst [c] those who bear the name of Christians, running headlong into everlasting ruin, for want of God's gracious assistance, which can only be obtained by constant and diligent prayer.

[d] 'O God, who hatest iniquity, and knowest our infirmities, leave us not to the *malice* and *power* of the *evil one,* the *devil,* to deal with us as he pleaseth; leave us not, O merciful Father, to ourselves, and to our own corrupt hearts and lusts, lest we rashly run into temptations: keep us always under the protection of Thy good Spirit; suffer us not to be surprised, nor off our guard, nor tempted above what we are able to bear; give us grace to resist the world, the flesh, and the devil, and to watch and pray daily, that we enter not into temptation.'

We conclude this prayer with these following words; which are a solemn form of *praise,* and an *acknowledgment* to Him to whom we have been praying.

For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

That is, in other words, We *praise* and *worship,* and *depend* upon Thee, the *great,* and *true,* and *only* God; whose *kingdom* ruleth over all the world; whose *power* nothing can resist; whose *glory* ought to be our chief aim and desire; who alone can give us what we want and pray for; who alone can forgive us our sins, and dispose us to forgive one another; who can *help, secure,* and *save* us in the hour of temptation, and

[c] "those . . . of" om.

[d] 'O God . . . temptation.' om.

deliver us from the evils to which we are daily exposed. To Thee, therefore, we give all *honour, praise,* and *thanks,* and wish that all the world would do the same. *Amen.* DIAL. XVIII.

Ind. 'I observe, that you conclude all your prayers with that word, AMEN.'

Miss. We do so. By which we express our most earnest desire, that God would grant us what we have prayed for; which we firmly believe He will do, so far as may really promote His *glory* and our *best interest;* forasmuch as we are assured *that no man did ever trust in the Lord, and was confounded*[1], or *disappointed* of his hopes; and therefore we conclude all our prayers with saying *Amen,* or *so be it; let it be as we have prayed, and do desire.*

[1] Ecclus. ii. 10.

Ind. 'Can it be expected, that the *ignorant* and *unlearned* should pray?'

Miss. It is most surely the duty of every man, however *ignorant* and *unlearned,* to pray and give praise to God; whereby he owns his dependence upon Him, for every thing he wants, and *returns his thanks,* for all the blessings he receives.

Now every man, even the most *unlearned,* cannot but know, that he is *subject to be tempted to sin,* and that God only can deliver him from it. Every one knows, that it is God only that can *bless* his honest endeavours for a livelihood; that God therefore ought to be sought to for these blessings, and that every one is obliged to be thankful to Him when he receives them.

A very *child* can tell his *father* what he wants; and you see God permits us to call Him OUR FATHER, that we may lay our desires and wants before Him after the best manner we are able, and leave it to Him to help us: He knows our wants, however imperfectly we express them with our tongues. And we may be assured, that when we devoutly use this very prayer, God will hear and answer us, not according to our weak understandings, but in a manner suitable to our real necessities, *and according to the love of a father for his children.*

Ind. 'Do Christians think that they are bound to pray every day?'

Miss. They should do so: and every good Christian will

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do so: because he knows he wants God's *help,* and *pardon,* and *blessings,* every day of his life. And it is chiefly owing to the omission of this duty, that we see so much wickedness and mischief[e] even amongst Christians. People venture every day into a world full of temptations to sin, and of dangers innumerable, without begging the protection of God: and they too often lie down to sleep, without praying to be delivered from the powers of darkness, and the sad accidents which may befall them, *when all eyes are shut, but His only who never sleepeth.*

Ind. 'Is it expected that such as cannot read, should pray?'

Miss. It is an unhappiness that people cannot read: but God forbid *that* should hinder them from praying! Whoever hath sense to know that he is a sinner, or that he wants God's help, is bound to pray as well as he can. If such a person wants a kindness from his neighbour, he will find words to ask it in: if he is to ask it of his betters, he will think of doing it in a becoming manner, and will wait with patience, and receive it thankfully. Let him so behave himself towards his *Maker;* and God, who is always pleased with the desires of a heart truly sensible of its misery and wants, will favourably answer his requests.

Ind. 'I observe that you make *thanksgiving* also a duty, and a service which you owe to God.'

[1] 1 Thess. v. 18.

Miss. God Himself has made it so [1], and it is agreeable to our reason. We expect thanks from one another, when we have done a kindness. And if Christians would take notice of, and give God *thanks* for the *mercies* and *blessings* they receive daily from His bounty, they would engage the divine goodness to *multiply* His favours, which they often *hinder* by their *ingratitude.* 'But then they must shew their thankfulness, not only with their lips, but by their lives.'

Ind. 'How often should we pray?'

[2] 1 Thess. v. 17.

Miss. We should *pray without ceasing* [2]; that is, we should let no day pass without begging God's blessing; and giving Him thanks for His mercies; for every *blessing* we receive; for every *danger* we escape; and for every *affliction* we meet with, and are supported under. Our *meals* should put us in mind, *that we do not live by bread alone;* that therefore God's

[e] mischiefs

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blessing must *make our meat to*[f] *do us good*[1]. In our business we should remember, that it is but lost labour, *to rise early and take little rest,* if God bless[g] not our endeavours[2]. In the *morning,* we should pray to God to bless our labours all the day; and in the *evening,* return our humble thanks for all the *mercies* of the foregoing day[h], and pray for preservation, and the other mercies of the night.

[1] Deut. viii. 3.
[2] Psalm cxxvii. 2.

Ind. 'Are there any further instructions that you think necessary to give me, concerning this duty of prayer?'

Miss. Only remember, that whenever you say this prayer, or beg any favour from God, you do it with the humility of one who is *sensible* of his *wants* and *misery;* with *submission* to God's will; with great *reverence, attention* of mind, and *deliberation,* that your *heart* may go along with your *lips.* And lastly, which you must never forget, you must ask every blessing you want of GOD, FOR THE SAKE OF HIS SON JESUS CHRIST; it being on *His* account alone, and *for what He has done and suffered,* that God will own us for His children, or grant us what we pray for.

Ind. 'I hope I shall always remember *to do so.*'

Miss. Indeed, it is of so very great moment, that JESUS CHRIST Himself has appointed an HOLY ORDINANCE to be observed by all Christians, on purpose that they may always *remember* the wonderful things He has done, and the great blessings He hath obtained for them: particularly *the sacrifice of His death,* and the benefits which we receive by it; *viz.,* the pardon of our sins, and the sure and certain hope of everlasting life. When, therefore, you come again to me, I will explain *this* to you more fully, than I can do at present, for want of time.

Ind. 'You have said enough, Sir, to make me return to you as soon as I possibly can.'

THE PRAYER.

BLESSED be Thy name, O God, for this great privilege of laying our wants before Thee, and for the great hopes we have of being heard. Make me ever sensible of my wants, and of Thy power and goodness to help me, that at all times I may call upon Thee, by diligent prayer. And hear me, O

[f] *to* om. [g] blesses [h] and pray . . . night, om.

PART II. King of Heaven, when I call upon Thee, in the name of our Lord *Jesus Christ;* that I may effectually obtain the relief of my necessities, and ever give Thee praise for the same. *Amen.*

Dialogue XIX.

The Sacrament of the Lord's Supper *explained.*

Ind. 'Your promise, Sir, to explain to me an holy ordinance, which, you told me, all Christians are bound to observe for a continual remembrance of the sacrifice of the death of Christ, ever since that sacrifice was offered, this has brought me to you now as soon as I could hope you would have time to instruct me.'

Miss. I have now time to do it. You remember, I hope, what I have told you before; that there are *two special ordinances* of the Christian religion, which we call Sacraments, appointed by Christ Himself as necessary means of salvation, when they may be regularly had. These are Baptism and the Lord's Supper. By *baptism* we are introduced into the Christian character; at which time we enter into a *covenant with God,* wherein, on our part, we promise to *believe* in Him, to *fear,* to *love,* and *obey* Him all our days: and God, on His part, receives us into His family, which is His church, and promiseth to treat us as His children, to *protect us,* while we live, and, when we die, to make us happy, if we have behaved ourselves as His dutiful children ought to do; *and thus we*[i] *give ourselves up unto Christ.*

Ind. 'This I have not forgot.'

Miss. But then, forasmuch as this high favour hath been bestowed upon Christians, *to be called and treated as the children of God, not for any thing they have done to deserve it,* but purely *for the sake of what His Son Jesus Christ hath done and suffered for them;* He hath appointed another Sacrament, which we call the Lord's Supper, in order to

[i] Add, "*are made Christians,* or"

keep up the remembrance of what He hath done for us: His laying down His life for us to *redeem* us from the wrath of *God*, to *purchase* us to Himself to be a people *zealous of good works*. DIAL. XIX.

Ind. 'Why do you call THIS SACRAMENT by the name of the LORD'S SUPPER?'

Miss. Because our Lord Christ did appoint THIS ORDINANCE at *His last supper* with His disciples, the evening before He was crucified, to preserve the *memory* and the *reasons* of His death; the knowledge of which is the foundation of the Christian religion, and *that* on which the *happiness* and *salvation* of all men doth depend.

Ind. 'You will not wonder, if I am very desirous to know all that is necessary concerning this ordinance.'

Miss. That you may do so, you must carry your thoughts back to what I have already told you of *the first parents of mankind;* that they *rebelled* against their Maker's command; that they *lost* His favour, and all right and title to the happiness which He had promised them; that their very *nature* became *prone* to evil; and both *they* and their *posterity* became subject to *sin*, to *misery*, and to *death;* and lastly, that *the Son of God*, pitying their calamity, undertook to redeem them, to *satisfy* His Father's justice, and to *suffer* in His own person for their sins; as also to impart to them a *spirit* and *principle* of a new life, in order to renew[k] that nature which they had so sadly spoiled.

In order to which He was made *Man;* and having put Himself in the place of sinners, He offered Himself to suffer death for their redemption; by which He restored them to His *Father's* favour, and to a possibility of obtaining the happiness for which they at first were made.

By which wonderful goodness, and most worthy *Sacrifice*, God was so well pleased, that He hath, *for His Son's sake*, promised to pardon all penitent sinners, and to make them happy for ever.

Ind. 'All this I now remember you explained to me; and I thank you for putting me again in mind of it; and I hope now I shall never forget it.'

Miss. It will certainly be your interest to remember it; for indeed your happiness depends upon it.

[k] mend

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Ind. 'Is it sufficient for me to remember *in this sacrament*, that there was such a person as Jesus Christ?'

Miss. No, surely; much more is contained in it. We are to call to mind His wonderful love to mankind, which engaged Him to take our nature upon Him, and to submit to the infirmities and miseries of it; which made Him content to *live* amongst us, and to *die* for us: it is to call to mind His unwearied *patience* and *diligence* in doing good; healing the *diseases*, and instructing the *ignorance* of men: and particularly His most grievous *sufferings* and death, by which He made an *atonement* to His Father for the sins of mankind. [l]He was made *sin for us, who knew no sin, that we might be made* [l] 2 Cor. v. 21. *the righteousness of God in Him*[l]. And if we truly remember Him, we shall endeavour to copy the example of His virtues, and especially those which were most conspicuous in His life.

Ind. 'Where shall I learn the history of His life and actions, that I may follow His example?'

Miss. In the FOUR GOSPELS, or [m]in what is called the NEW TESTAMENT.

Ind. 'What do you mean by the GOSPELS?'

Miss. I mean FOUR SMALL TREATISES, in which the *life* and *actions* of our *Saviour* are written for the benefit of all succeeding Christians; and, when it shall be your happiness to read them, you will there find abundant matter and reason for the perpetual remembrance of Jesus Christ.

Ind. 'What need was there of this Sacrament, since it seems impossible for men ever to forget so great a benefactor?'

Miss. Jesus Christ, who knew our nature better than we ourselves do, and how very apt we are to forget the greatest favours of God, has by this HOLY ORDINANCE provided, that such as have any sense or regard for His love, or even for their own happiness, shall never want a proper occasion of remembering what He hath done and suffered to redeem them from misery, and to put them in a way of being happy for ever: He likewise intended this HOLY ORDINANCE as a standing proof or evidence of this important fact of His[n] death, thereby to strengthen and renew our faith in it.

Ind. 'You will now, Sir, be pleased to let me know how He hath done this.'

[l] This sentence om. [m] "in . . . the" om. [n] Christ's

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Miss. Our GREAT LORD and SAVIOUR JESUS CHRIST, the night before He was crucified, 'took bread, and blessed, and brake it, and gave it to His disciples, and said, Take, eat; this is My Body, that is given for you: do this in remembrance of Me. After supper also He took a cup of wine, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is My Blood of the new covenant, which is shed for you and for many, for the remission of sins[o]. Do this, as oft[p] as ye shall drink it, in remembrance of Me. For as oft as ye shall eat this bread, and drink this cup, ye do shew the Lord's death till He come.'

Ind. 'You will now, Sir, let me know how this sacrament is observed amongst Christians.'

Miss. They do it after this manner: First the minister of Christ placeth, or causeth to be placed, upon a table in our churches, a portion of *bread* and *wine,* in the sight of all the people. This *bread* and *wine,* which are to *represent* the sacrifice of Christ's Body and Blood, are *sanctified,* or *set apart, for this* holy use, by giving thanks to God for all His favours, and especially for having sent His only Son to redeem us by His death; and by begging of Him, that when we receive, and eat and drink this bread and wine, we may be so far made partakers of the sacrifice of His most blessed Body and Blood, as to share in all the benefits which He hath obtained for us by His death. At the same time he breaketh the bread into pieces, and poureth the wine into a cup, to represent unto our senses, by these *outward* and *visible* signs, the death of Christ, whose Body was *broken,* and Blood *poured out,* upon the cross.

Ind. 'Pray, Sir, how doth he, after this, dispose of this bread and wine?'

Miss. This bread and wine, being *sanctified* by the word of God and prayer, he distributes among those who are there present; putting them in mind, that Jesus Christ died for them and their salvation, preferring their happiness to His own life; that therefore they ought never to forget so great a kindness, *but to keep up the remembrance of Him,* after this manner, which He hath appointed, UNTIL HIS COMING AGAIN.

[o] sin [p] often

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Ind. 'Is this all that is required of Christians, "to keep up the remembrance of Christ, and of His death?"'

Miss. No, surely; no serious[q] Christians think *that alone* sufficient. They know that it is an humble heart in which Christ delights to dwell; they therefore look upon this Sacrament as a proper occasion of humbling themselves before God, and of abhorring those sins, which cost Jesus Christ His life and blood.

They know also, that the blessings obtained for us by Christ's death, of which this Sacrament is a remembrance, are as much the *food* of the soul, as *bread* and *wine* are of the *body;* that this *food* or *support* we receive by a lively faith in His merits: and do therefore, at this time more especially, acknowledge the efficacy of His death. *This is the true bread, which nourisheth to eternal life*[1]. *That God, who spared not His own Son, but gave Him up for us all, will He not with Him freely give us all things?*

[1] John vi.

Besides this, every penitent Christian will look upon this as a proper time to remember and comfort himself with the great *extent of God's mercy,* declared *by His Son,* and this even with an oath, 'that all sins shall be forgiven unto the sons of men[2].'

[2] Mark iii. 28.

Every humble Christian also, who feels in his soul the want of God's help to support him against the temptations of the *world,* the *flesh,* and the *devil,* will think this a very proper time to *beg of God* His Son's promise, 'that He will give the Holy Spirit to them that ask Him.'

Lastly, every Christian must be supposed to receive this sacrament in token that he acknowledgeth Jesus Christ to be his *Lord* and *Saviour,* to be his *Lawgiver here,* and his *Judge hereafter.*

Ind. 'I remark, that Christ commanded this ordinance to be observed by His followers TILL HIS COMING AGAIN: pray what is meant by that?'

Miss. Why, as I have told you before, we Christians do know, and firmly believe, that Jesus Christ will come again at the end of the world, TO JUDGE THE LIVING AND THE DEAD; to call all men that have ever lived to an account for the use they have made of the favours which God has given them;

[q] thoughtful

and to *reward* or *punish* them, as they have lived well or ill in this world.

And this intimation He gave His followers, when He appointed this ordinance, that they may consider, every time they go to this sacrament, what account they will be able to give of themselves, 'when He shall come to judge the world in righteousness.'

Ind. 'Is there any thing else required of Christians before they go to this sacrament?'

Miss. Yes: they ought, in the first place, to consider what sort of life they have led since they took on them the Christian character[r]; at which time they obliged themselves to make the laws of God the rule of their faith, and life, and actions: and to examine themselves, whether they have not led a *wicked*, at least an *idle*, *useless* life; or whether they now live in any known sin; because they are bound, when they go to that sacrament, seriously to acknowledge their offences and sins before God, and to beg His pardon, with a full purpose of amendment of life; otherwise they will receive nothing there, but their own condemnation.

A Christian is obliged also to have a grateful sense of God's goodness, by considering His mercy in sending His own Son to redeem us, whom by His death He hath reconciled to His Father, and put us in a way to be for ever happy, if it is not merely our own fault.

And lastly, *Jesus Christ* having expressly commanded, 'That all His disciples should love one another, as He hath loved them, and given His life for them[1],' every Christian is bound, before He goeth to this sacrament (the chief end of which is to put him in mind of this great instance of Christ's love,) every Christian, I say, is bound to consider, whether he hath any thing in his heart, contrary to this pattern of true love, and command of his Saviour.

[1] John xiii. 34.

Ind. 'Do you believe, that Christians are generally careful to prepare themselves for this ordinance after this manner?'

Miss. All *serious* Christians are so: but, too many, it is to be feared, are not. And this is the reason why so many receive no benefit from this *sacrament;* for otherwise THIS ORDINANCE would be a most powerful restraint to keep them

[r] since they were made Christians

PART II. from leading a *thoughtless* and an *evil* life, by affording them so many blessed occasions of remembering and renewing their covenant with God, laying them under continual obligations of leading a new and Christian life, and obtaining grace from God to do so.

Ind. 'What do you think of those Christians that never go to this sacrament?'

Miss. Why they are generally to be esteemed in the way of ruin, without seeing their danger. They do not consider, that, as they are sinners, God cannot be pleased with them; and that there is no pardon for sinners, no salvation to be hoped for, but only through the merits of Christ's death, which is *commemorated* in this sacrament.

Ind. 'But sure, Sir, all Christians are not so thoughtless; they must have some reason[s] for neglecting so necessary a duty, as you seem to represent it.'

Miss. There may be *reasons* and *scruples* for absenting *for a time;* but generally speaking, some of these following are the *true reasons,* why men turn their backs upon the *Lord's Supper* when invited to it, let them pretend what they please.

Either they live in some *known sin* which they will not at present resolve to forsake; or this *world,* its *business* or *pleasures,* have taken such possession of their hearts, that they have no time even to think of their souls, or of what must come hereafter; or lastly, they delude themselves with a faint purpose, that thus it shall not always be with them! that some time or other they will make the care of their souls their great concern. But such persons should consider, that while they thus despise one of the greatest instances of God's love, they continue in a *sin* which too nearly resembles the *denial* of their *Lord* and *Saviour.* More particularly they should reflect, that by persisting in such a wilful disobedience to Christ's positive command, they have no well-grounded assurance, that any of their prayers will be granted: for as Christ's death is the only solid foundation of favour with God, so His MEDIATION is the only *channel* through which it is to be conveyed to Christians. Whether, therefore, those who refuse to commemorate the *one,* can lay any just claim to the *other,* is left to every man's serious meditation: and they should consider

[s] reasons

with what face they can *hereafter* appear before their Saviour in judgment, whom they refused to remember in His ordinance *here on earth;* it having been observed, *that whatever keeps a man from the sacrament, after he has been instructed in the true nature of it, will, generally speaking, hinder him from going to heaven.*

Ind. 'Can a Christian know whether he hath gone to this sacrament as he ought to have done, so as to hope for the blessings attending it?'

Miss. That will be best known by the manner of his life afterwards: if a person went as a *true penitent,* he will be very careful of falling into the sins he hath repented of. If he was indeed grieved with the remembrance of his sins, and the burthen of them was intolerable: if he did in good earnest *purpose to lead a new life,* he will be more careful to beg of God to enable him to do so. If he went with a *lively faith in God's mercy through Christ,* that faith will appear in a better obedience to God's laws. If *he had a thankful remembrance of Christ's death,* the grateful acknowledgment of that invaluable blessing will constrain him to live so as to please his merciful Redeemer. Lastly, if he went with a *truly charitable disposition* to the sacrament, he will afterwards make the love of Christ the pattern of his love to[t] all others, he will *forgive,* and *give,* and *love,* as becomes a disciple of Jesus Christ.

Ind. 'Will not the blessings which Christ hath obtained by His death, as represented by this sacrament, encourage Christians to hope for salvation without amendment of life?'

Miss. Ignorant and *unthoughtful* people may delude themselves with such vain hopes; but all well-instructed Christians should know, that though Christ died for the salvation of all, yet *those only* shall actually enjoy the benefits of His death, who live according to the *will* and *commands* of Him *who died for them;* that there will be no forgiveness of sins without repentance, and a thorough reformation of life; and that the strictest adherence to this or any other positive ordinance of God, will not avail, without an earnest and sincere endeavour to perform the whole will of God as it respects HIM, our NEIGHBOUR, and OURSELVES.

[t] for

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Ind. 'I cannot, Sir, but be very thankful for the great pains you have taken to instruct me, and to make me understand the *nature* and *benefit* of the sacrament of the Lord's Supper: and indeed, Sir, I am very desirous to be baptized, if you know of nothing that ought to hinder me.'

Miss. I would not hinder you one moment; but that I have one thing more to make you sensible of before I would encourage you to be baptized, and this is 'the delusion, the danger, and the mischief, of being a Christian without Christianity.'

Ind. 'Indeed, Sir, I do not understand you.'

Miss. I will explain to you what I mean, when you come to me again. In the mean time, I shall pray God to keep you in this good disposition, and from every thing that may any way hinder your true conversion.

THE PRAYER.

Almighty God, who gavest Thine only Son *Jesus Christ* to suffer death for our redemption, give me grace to keep up the remembrance of this great mercy. Grant that I may never be ashamed to confess the faith of Christ crucified; that I may never despise the blessings He has purchased for me, nor the means of grace which He hath ordained; which I most humbly beg, for the sake of the same *Jesus Christ* our Lord. *Amen.*

Dialogue XX.

The Delusion, *the* Danger, *and the* Mischief, *of being Christians without Christianity.*

Ind. 'Most kind Sir, I left you with a very earnest desire of being baptized; but you said you had something of moment to say to me, before I was to[u] take upon me the character of a Christian: for that reason I am[x] now come to wait on you.'

Miss. To tell you the truth, then, notwithstanding the pains I have taken to instruct you, and shew you both your true *interest*, and your great *danger* in not following it, I cannot but be afraid, lest, when you come to be more conversant

[u] to be made a

[x] come now

with the world, and instead of finding these good fruits which you might naturally expect from so excellent a religion, you should find, amongst too many professing that religion, little or no fear of God, nor any true concern for themselves, or for what must come hereafter:—I cannot but be afraid therefore, lest seeing this, you should be tempted to suspect the *truths* I have told you, and so either *renounce* Christianity, or else content yourself, as too many do, with the *borrowed name* of a Christian, and with mere shadows of religion, without endeavouring after that *substantial holiness*, without which no man must ever hope to be happy.

Ind. 'I am very thankful for your concern for me, and I shall hear with attention the instructions you will be pleased to give, for preventing my fall.'

Miss. You must know then, that the *Christian religion* is intended by God to *cure* the corruption of our nature, and to make us *happy*, by making us *holy*, *just*, and *good*; by making *Christians* the best *neighbours*, the truest *friends*, the kindest *masters*; the most faithful *servants*, the best *husbands* and *wives*, the most careful and tender *parents*, and the most dutiful *children*, the justest *magistrates*, and most faithful and obedient *subjects*; and, above all, the devoutest *worshippers* of the true and only God, and strict *observers* of His laws. Now my fears are, that when you shall see too many Christians live without any regard to these duties, *professing to know God, but in their works denying Him*[1];—I say again, I cannot but be afraid for you, lest you should forget the HOLY COVENANT you made with God, when you were baptized, and fall insensibly into the way of the world, which leads to destruction.

[1] Rom. i. 21.

Ind. 'Pray, Sir, what do you mean by the *way of the world?*'

Miss. I mean, 'that sad, but too common delusion, *of being Christians without Christianity:*' that is, of *professing* to *obey* the laws, and to *follow* the example of Christ, and at the same time leading *careless* and *unchristian* lives; by which God is exceedingly dishonoured, the Gospel despised, and too, too many deceived to their everlasting ruin: the ill consequences of which can never be sufficiently lamented: for the poor heathens, observing that these people call themselves

PART II. Christians, and yet seeing them *corrupt* in their manners, *contemners* of the God they worship, and His laws, *minding* neither His promises nor threats, but having their hearts wholly set upon their worldly *interests* or *pleasures;* they, seeing this, do very naturally conclude, that if such people as these can think themselves secure of happiness in the next life, no one needs to be concerned whether he be a HEATHEN or a CHRISTIAN in this.

Ind. 'You remember, Sir, what I told you before, that this very thing had once made me resolve never to think of becoming a Christian; till you assured me, that such as these are NO TRUE CHRISTIANS; but are either wholly ignorant of what they profess, or deceive themselves with the thoughts that there is something *in the very name of a Christian,* which may recommend them to the favour of God, and save them from His *displeasure,* and their own ruin.'

Miss. I told you the truth, and what the Son of God hath commanded all mankind to take notice of; 'That not every one who calls himself a Christian, shall enter into the kingdom of heaven, but only such as do the will of His Father, which is in heaven, and observe His laws[1].'

[1] Matt. vii. 21.

Ind. 'I shall be very thankful, if you will let me know who they are that thus delude and deceive themselves[y], that I may not follow them to my ruin.'

Miss. I must first tell you, that there are those amongst us, who, *being wise in their own conceits*[2], will not receive the Son of God *as their teacher,* nor His *Gospel* as the *rule* of their *faith* and *manners:* now these men often lead into very dangerous error, such people as do not know or consider, upon what certain proofs the truths of the Gospel *are most surely believed amongst us.*

[2] Rom. xii. 16.

Ind. 'I hope my belief in the Gospel is confirmed sufficiently, both by the many and wonderful miracles of Christ, and *especially by His resurrection from the dead*[3].'

[3] Acts ii. 22.

Miss. But you must not forget, *that your faith, and the increase and continuance of it, is the gift of God;* which you must pray for, as ever you hope to be preserved free from error.

Ind. 'Well, it is strange, however, that people of understanding in other things, who cannot but see how much we

[y] them

are apt to be mistaken in the common affairs of life, should, in matters of the greatest concern, wholly depend upon their own *wisdom* and *power*, even where God hath undertaken to direct and assist us.'

Miss. You will not wonder at this, if you remember, what hath been so often repeated and proved; that such is the *corruption* of our nature, that when any man, through a proud *conceit* of his own *wisdom and strength*, shall provoke God to forsake and leave him to himself, that man will be capable of believing and doing the most unreasonable things, to which an *evil spirit*, or his own *corrupt heart*, can tempt him.

Ind. 'Pray, Sir, what other mistakes are there amongst Christians, which endanger their salvation?'

Miss. There are too many, who, for want of attention to the good instructions which are given them, consider not how they *live*, nor what will become of them when they *die*; who know not the evil of sin, nor the mischiefs it has brought into the world; how hateful it is to an holy God, how strict His commands are to avoid it, and what the portion of sinners in the *next* life is to be; and therefore propose no other end to themselves, in this life[z], but only to *live* and *die* as easy as they can. *Beside those who walk in darkness, and know not whither they go*[1], and are secure, because ignorant; there are others, that are even afraid of being instructed.

[1] John xii. 35.

Ind. 'That is strange indeed.'

Miss. But it is true: and the reason is, because if we deal faithfully with sinners, we must *testify against them that their deeds are evil*[2], and that they are in very great danger, if they do not forsake their beloved sins; *and then they will hate both us*, and those unwelcome *truths*, which condemn them, and their way of life: no wonder, therefore, that both these sorts of Christians, by their unrighteous lives, furnish unbelievers with arguments for persisting in their obstinacy, and hazard their own salvation.

[2] John vii. 7.

There are others also, who have been better informed, and perhaps well inclined; but suffering their hearts to be possessed with the *love* of the world[3], its *business, riches*, or *pleasures*, they lose thereby the knowledge and remembrance of the truth, and forget their good purposes, and fall into the[a] way of living which the Christian religion condemns, and

[3] Matt. xiii. 22.

[z] "life" om. [a] a

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which will be punished with the loss of *heaven* and *happiness*. And there are too many, who, having not cast off all fear of God and concern for their souls, do yet content themselves with a punctual performance of the *external* part of religion, vainly thinking that an *outward* show of religious worship will atone for the want of that *inward* purity of heart, which is indispensably required from every Christian.

Ind. 'I would be glad to know who this sort of mistaken Christians are?'

Miss. Besides[b] those already mentioned, there are many, who, though they know themselves not to be in the way of salvation, make their minds easy, by purposing to repent and be converted, foolishly supposing *that repentance is absolutely in their own power;* at the same time provoking God, who alone can give them the grace of conversion, to leave them to their own choice and destruction.

Others flatter themselves, that *repentance,* and a *change* of life, are only required, where people have been guilty of *great* and *scandalous* sins, such as *murder, adultery,* and the like; not considering that a man who is innocent of great crimes, may be far from being a true Christian, and in the way of salvation; the best of men standing in need of repentance and pardon, and of the mercy of God.

Ind. 'I have heard, that Christians do depend very much upon the goodness and mercy of God.'

Miss. And so they may, and ought to do, provided they do not deceive themselves, by abusing His mercy, *which is intended to lead men to repentance and amendment of life.*

Ind. 'Pray, how do men abuse this mercy of God?'

Miss. When they continue to live in any *known* sin, or wilfully neglect any duty, and yet hope that God of His great mercy will forgive them.

Ind. 'You have often mentioned the *corruption* and *weakness* of human nature. Will not this plead our excuse, and prevail with so good and merciful a Being to pardon such as have not done what He hath commanded?'

Miss. Yes: and He hath faithfully promised, that upon condition of their *repentance and amendment of life,* (according to the [c]terms and conditions in the Gospel,) He will pardon the greatest sinners.

[b] Beside

[c] "terms .. in the" om.

Ind. 'Perhaps they will say, that they are not able to perform these conditions.'

Miss. What would you think of one who should make that an excuse, and yet would be sorry to be made *able,* only because he is *unwilling,* to part with his sins?

Ind. 'Such an one, to be sure, complains without reason, and his ruin will be from himself.'

Miss. And yet this is the case of all *careless* and *wicked* Christians. God would have all His creatures happy; He knows that man can never be happy, till his corrupt nature be mended; He has therefore, as I told you before, appointed the *Christian Religion,* as the most effectual means of our recovery from sin unto holiness. By which we are taught to depend upon the almighty power of God, *even that almighty power which raised Jesus Christ from the dead*[1], to raise us from the death of sin unto the life of righteousness; by enabling us to *see,* to *resist,* to *overcome,* and to *root* out whatever is evil in us, and to restore us to the image of God, in which man was at first created. Christians, therefore, do but delude themselves, and blaspheme God, when they pretend they cannot do what He requires of them, in order to their happiness.

[1] 1 Rom. vi. 14.

And to name no more ways at present, by which men deceive themselves to their ruin; very great is the number of such as depend upon a *death-bed repentance,* for the making their peace with God, and fitting themselves for heaven; living in the mean time *without God in the world,* neither fearing His *anger,* nor regarding His *promises.*

Ind. 'Indeed, Sir, these are all sad mistakes: and I hope I shall not fall into any of them.'

Miss. I hope so too; but then you must be very *humble,* and always *fear* for yourself, and beg of God to keep you from such mistakes, which are the ruin of so many, who yet call and think themselves to be Christians; otherwise your being made a Christian will not secure you from danger.

Ind. 'Pray, Sir, what are the things which are most likely to offend the good Spirit of God, and force Him to forsake such as are dedicated to Him, and put under His protection?'

Miss. In the first place, Christians do grieve that good

PART II. Spirit, by neglecting to improve the graces bestowed upon them; for, as I told you before, this is a rule of the Gospel, *that to him who makes good use of the favours which God hath given him, God will give more; and he that will not do so, shall lose what he had*[1].

[1] Matt. xiii. 12.

Ind. 'I hope I shall not forget this rule of truth.'

Miss. In the next place, a Christian runs the hazard of losing the help and comfort of the Spirit of God, by *returning* into that way of life, and to those sins, which he *renounced* at his baptism; especially when he falls into, and continues in, any known and wilful sin; for then he will naturally hate God, and God will forsake him.

Ind. 'Hate the God that made us!'

Miss. Why, as monstrous a sin as you think that is, it is certainly true: for any man, whose conscience tells him that he is always doing that which must offend an *holy, just,* and *powerful* God, cannot but wish there was no such Being to call him to an account, and to punish him; nor can he possibly love such a Being.

Thirdly: Another way of grieving the Holy Spirit is by neglecting, which in truth is despising, those means of grace, which Jesus Christ hath appointed to bring men *into,* and to keep them *in,* the way of salvation.

Ind. 'I have not forgot what you have formerly told me; that the hearing and seriously thinking of the word of God, in which a Christian's duty is contained, as well as the promises to *encourage,* and the punishments to *deter* us, is one of those means you speak of, most proper to convert men, and to keep them in the favour of God.'

Miss. And the others are, the *holy ordinances* which Christ Himself hath appointed; the one to receive men into His Church, and the other to enable them to grow in grace.

Now as the use of these means, joined with earnest prayer to God, for light to discover what is evil in us, and for power to root it out, is the sure way of preserving the *fellowship of the Holy Spirit;* so, when any Christian, depending upon his own *reason, wisdom,* or *power,* and forgetting that all *our sufficiency to do any good is of God*[2], does neglect these means, the good Spirit will forsake such a person, and leave him to himself, and to the delusion and government of evil spirits,

[2] 2 Cor. iii. 5.

which, without a sincere repentance, will be his ruin. And most of all, when he trusts to any thing he has done as meritorious in the sight of God, instead of that which Christ has done and suffered for him[d]. DIAL. XX.

Ind. 'This I hope will be a warning to me, never to neglect these means of grace and safety.'

Miss. And I hope too, that you will never forget *to give God the glory of all the good you do;* for be assured of this, *that neither the reasonableness of any duty,* nor *the baseness of any sin,* nor any other consideration, *can enable you to do what is good, and well-pleasing to God, or to avoid what is evil,* but only His grace, and that good Spirit to which you are dedicated at your baptism. To Him you must apply for light to see your duty, and for strength to perform it, *and to Him you must give all the glory.*

Ind. 'Since there are so many bad Christians to be met with, I should be glad to know who they are whose example I may safely follow.'

Miss. I would not advise you to make the lives and actions of other people *altogether* a pattern for you to follow; but always rather have an eye to what you believe will please or displease God, and what you know He has commanded or forbidden: although good and bad Christians may, for the most part, be known by the lives they lead, *as a tree is known by its fruit.*

When, therefore, you see men pay a great regard to *God* and His *laws,* honouring His Holy *Name,* and His *word,* and every thing belonging to Him; when you see them *just,* and *kind,* and *merciful, and not given to revenge,* but ready to *forgive,* and *give,* and *love,* as becomes the followers of Christ; when you see them *temperate* and *chaste, modest* and *humble,* and *dealing with others as they themselves would be dealt with;* you will have reason to take these for good Christians, if you are convinced that they do these things out of *love* and *obedience* to God[e], and as the fruit of faith in the Lord Jesus Christ.

On the other hand, if you see among those who call themselves Christians, such as make no conscience of their ways, but lead *careless, idle,* or *useless, disorderly lives;* exceeding

[d] This sentence om. [e] '... and ... Christ' om.

PART II. *fond of the world,* and its *vanities;* and striving to be *rich* and *great,* at any rate; if you see any that live in *adultery,* or *fornication,* or that are *drunkards, spendthrifts, covetous,* or *oppressors;* if you see *parents* unconcerned for their children's eternal welfare, *husbands* and *wives* forgetting or breaking their marriage vows, *masters* and *servants* acting in the course of their behaviour, as if they were insensible that *they* have a *Master in Heaven;* if you see *men in power* regardless of the honour of that God whose *representatives* they are; you may be sure that *these,* and *such as these,* ARE CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a most severe judgment, for their opposing the gracious designs of God, and of His *Son Jesus Christ.*

Ind. 'Pray, Sir, what do you mean by that?'

Miss. Why, God is so good and merciful, *that He would have all men to be saved, and to come to the knowledge of the truth*[1].

[1] 1 Tim. ii. 4.

Now, all such as, *usurping* the name of Christians, do lead unchristian lives, these *oppose* their Maker in His most gracious designs, bringing an evil report upon Christianity, as if nothing good were to be got by it; making the ignorant Heathens to take that for Christianity, which is *far* from it, by which they hinder such as might otherwise desire to become Christians: they *confirm* unbelievers in their infidelity, and *serve* all the designs of *Satan* in opposing the kingdom of Christ; and therefore must of necessity be *more hateful* to God, and their punishment be greater than that of the Heathens, as much as they now despise those poor people.

Ind. 'You have convinced me, Sir, of "the danger of being a Christian without Christianity." Will you be so kind as to shew me how I may avoid falling into such a way of life, as, it seems, too many do?'

Miss. In the first place, consider what a blessing it is, that you are not still in darkness, but that you are come to the knowledge of your Maker, and of the way to please Him; whereby you will be happy when you die, whatever your lot may have been in this world.

And, in the next place, keep it always in your mind, that THIS GOD, whom you have chosen to serve, *is every where present;* so that, if at any time you offend Him, you offend

in His very presence, a Being, who hath power *to punish you for ever.*

Be careful to keep yourself always sober: DRUNKENNESS and INTEMPERANCE disorder our reason, and make us forget our best resolutions, and the dangers which encompass us.

Do not set your heart upon this *world,* its HONOURS, RICHES OR PLEASURES; for, besides that you must soon leave them, they will be apt to make you *forget* what you will *gain* or *lose* by being a *good* or *bad* Christian.

Never fancy that any sin is small; 'for the least known sin continued in, will lead to a greater;' and, if you should provoke the Spirit of God to forsake you, you will be capable of committing the very greatest crimes. *Human nature,* as it is now corrupt, is the *same* in all men; we are all subject to temptations; and if ever, by our *repeated* crimes, we should force the *Spirit of God* to leave us to ourselves, no man can tell, no man can foresee, what barbarous wickedness he shall be tempted to commit; nor what *unwelcome, unlooked for* calamities he may bring upon himself, while he goes from sin to sin, till he meets with destruction.

For no man continues long at one certain pitch of wickedness; for not only one *evil* habit *begets* another, but the more a man sins, the *less capable* he makes himself of judging *what sin is,* and the dreadful consequences of continuing in it. And the influences of God's *Holy Spirit,* and the gracious interpositions of Providence, have still less effect[f] upon his mind and soul, till he has quite forgotten his Maker, till he has filled up the measure of his iniquities, and till he meets with destruction, generally in *this world* as well as the *next.*

Whenever, therefore, you are sensible you have done amiss, delay not one moment to beg of God to pardon you[g] for Christ's sake, and to give you grace to do so no more.

And forget not an excellent rule, which I have formerly mentioned, to direct you in most actions of moment: 'Do not, at your peril, undertake any thing, which you cannot with confidence beg of God to bless and prosper you in.'

Lastly, and above all, remember, what cannot be too often repeated, *that without faith, a faith*[h] *which depends on the merits of Jesus Christ for salvation, a faith which worketh by*

[f] power [g] "for Christ's sake" om. [h] *a faith . . . salvation*" om.

PART II. *love, which purifies the heart, overcomes the world, and keeps the commandments of God;* you cannot possibly live as becomes a true Christian.

Ind. 'I beg you will explain what you mean by this.'

Miss. By this faith we mean, a *deep, real sense,* and *firm belief,* of the mercy and love of God, for His poor *fallen* and *lost* creatures; and His kind proposal by His own Son to make them happy for ever. This is that *saving faith,* which will lead a Christian most powerfully to love God, and obey His Son Jesus Christ, *to Whom He hath given all power in heaven and earth:* this is that faith which *will purify your heart,* will lead you to repentance, and keep you in the way to eternal life; and this is what you must beg of God, *for this faith is His gift;* and that He may *increase* it in you unto your life's end.

Ind. 'I hope I shall never forget to pray for so necessary a grace.'

Miss. I have only a few questions to ask you, in order to your being baptized, which you must answer (to God) when you are called upon to make a public profession of Christianity.

And first, Consider whether there are any *ways of life,* or *customs,* which at present you are fond of, which you will not utterly *forsake,* when you shall be convinced that they are forbidden by God, or displeasing to Him.

Ind. 'I know of none which I will not forsake in order to please God.'

Miss. Will you sincerely devote yourself *to God, the Father* and *Maker* of all things, that you may become His faithful servant unto your life's end?

Ind. 'I purpose, by His help, to do so, and become such.'

Miss. Will you, with the same sincerity, devote yourself to *His Son our Lord Jesus Christ,* for whose sake God has promised to pardon all your sins, to receive you into favour, and to make you happy, if you continue to obey Him all your days.

Ind. 'This I fully purpose to do.'

Miss. Lastly, Will you dedicate and devote yourself to the *Holy Ghost,* that good Spirit, that He may, by His all-powerful grace and help, keep you from sin and wickedness, and assist

you in the way of holiness and happiness, that you may never be a reproach to that religion which you are going to profess [i]?

Ind. 'I will most thankfully dedicate myself to Him, that, by His assistance, I may be able to please God, and perform what I have promised.'

Miss. You will not fail to do so, if you often consider, that your everlasting *happiness* or *misery* will depend upon your *observing* or *neglecting* the *vows* and *promises* you make at your *baptism.*

And if to this, you add your sincere *prayers* to God, to *direct* and *bless* you in the work you are desirous to undertake, He will most surely *hear* your prayers, and *grant* your petitions, which you may make in some such words as these following.

[i] undertake.

SELECT SCRIPTURES

AND

PRAYERS.

MATT. vi. 10. *Thy kingdom come.*

MAY the kingdoms of the world become the kingdoms of the Lord, and of His Christ!

O Thou who art the Maker and Redeemer of all, have mercy upon all whom Thou hast made and redeemed; and grant that none may make themselves incapable of that happiness which Jesus Christ hath purchased with His most precious blood. To this end, we beseech Thee to bless the pious endeavours of all persons and societies which strive to propagate the Gospel; that its divine truths may be received in all the world; that Thy ways may be known throughout the earth, Thy saving health among all nations; that Thy name may be great among the Heathen, and reverenced and adored by all those that are yet strangers to Thy most glorious perfections. Have pity upon all those miserable people, who still sit in darkness, and want the necessary means of instruction: and grant that, by the preaching of the Gospel, they may, in Thy good time, be delivered from their *ignorance, idolatry,* and the *bondage of Satan,* in which they have been so long enslaved. And may Thy good providence reveal the means by which Thy kingdom may be enlarged, and the whole earth filled with the knowledge of the Lord.

Grant this, O most[a] merciful God, for Jesus Christ's sake; to whom, with Thee, and the Holy Ghost, be all honour, glory, dominion, and power, for ever and ever. *Amen.*

[a] "most" om.

A SUPPLICATION ON BEHALF OF THE HEATHEN WORLD.

Matt. ix. 36. *Jesus, seeing the multitude, was moved with compassion, because they were as sheep having no shepherd. —Pray ye the Lord of the harvest, that He would send labourers into His harvest.*

How many, O Jesus, of Thy sheep have no shepherd! none to shew them their danger! none to keep them out of danger! none to lead them where they may find pasture!

May Thine infinite wisdom and goodness, O Lord, reveal to us the means, by which Thy Gospel may be preached unto them: and prepare their hearts to receive the truth, that they may be delivered from the bondage of corruption, into the glorious liberty of the children of God! Send them pastors after Thine own heart; full of knowledge, compassion, and zeal; that, pitying their sad condition, they may instruct them in the ways of truth, and of eternal life. Increase the number and the graces of Thy messengers and ministers; and touch the hearts of all Christians with a true compassion, like Thine, O Lord, for all such as are strangers to Thee, and the merits of Thy death, by which they have been redeemed, that they may cheerfully contribute to a work so acceptable to the divine majesty. And may Thy Holy Spirit, by the preaching of the Gospel, add daily to the Church such as shall be saved, through Thy merits and mediation, O Lord, and lover of souls! *Amen.*

A MISSIONARY'S PRAYER.

John xvii. 20. *Neither pray I for these alone, but for all those that shall believe through their word.*

On this Thy efficacious prayer, O Jesus, I depend for success in this my undertaking and ministry. To this prayer we all owe our faith and conversion. In a grateful sense of which, I beseech Thee, O Lord, to make me an instrument of propagating Thy Gospel, and of converting others, and of

fulfilling Thy Father's will, who would have all men to be saved, and to come to the knowledge of the truth.

Teach me, O Lord, by Thy Spirit, Thy Word, and Thy example, how I ought to teach others: and, by Thy preventing grace, prepare them for instruction; give them a great concern and fear for themselves, that, feeling their own misery, they may seek for help, and thankfully accept it, when offered to them.

On Thy Almighty grace, O God, I rely for success in all my labours and ministry, and for a zeal both prudent and fervent to promote Thy *glory*, the *interests* of Thy kingdom, and the *good* of souls, for Jesus Christ's sake. *Amen.*

A PRAYER PROPER FOR SUCH AS DESIRE TO BE INSTRUCTED IN THE CHRISTIAN RELIGION.

Acts xvi. 30. *Sirs, what must I do to be saved? And they said, Believe in the Lord Jesus Christ, and thou shalt be saved: and they spake unto him the word of the Lord, &c., and he was baptized.*

Great God, have pity on me; for I am in distress and fear for myself. I have been convinced, that I shall live for ever, after I leave this world, in either happiness or misery. This gives me great uneasiness when I consider what must become of me when I die. My own conscience accuseth me of having done many things, which I know must greatly displease Thee. I find myself inclined to do evil continually, and I know not how to help it; so that my fears increase upon me daily. Thy people assure me, that Thou art good and merciful to such as call upon Thee in their distress; and that for the sake of Jesus Christ, Thy beloved Son, Thou wilt pardon sinners, and receive them into favour. In confidence of this, I beseech Thee to pity my distressed condition, and deliver me from the ignorance and fears I labour under. Cause me to know Thee, and Thy Son Christ, more perfectly; and teach me how I must live so as to please Thee. Reward the endeavours of such as are so kind as to

instruct me. Give me an understanding heart, a teachable temper, and an obedient will, that I may thankfully use the means which Thou hast ordained for my salvation. Defend me from the power and malice of evil spirits, which may strive to hinder my conversion. These blessings I beg for the sake of Thy beloved Son, the Lord Jesus.

Dan. xii. 3. *They that turn many to righteousness shall shine as the stars, for ever and ever.*

O MERCIFUL God, increase the number and the graces of such as are zealous for Thy glory, and for the conversion of sinners: impart to them the true way of instruction, and may Thy blessing go along with their pious endeavours!

Tit. iii. 3. *For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

THIS, O Jesus, had still been our sad condition, hadst not Thou redeemed us by Thy death, and blessed us with the light of Thy Gospel. May this, O Lord, be the fruit of our faith in Thee, and of our gratitude for Thy mercies to us, that we pity the miseries of the heathen world, and endeavour to make them partakers of the same blessings we ourselves enjoy!

Acts xviii. 26. *When Aquila and Priscilla had heard Apollos speak, who knew only the baptism of John, they took him unto them, and expounded unto him the way of God more perfectly.*

LET it here be observed, that these two persons, both of the laity, a man and his wife, were, by the Spirit of God, made instruments of perfecting the faith of *Apollos*, a man of otherwise great abilities: to shew Christians the import-

ance of what *St. Paul* tells us, (1 *Cor.* xii. 21.) *The eye cannot say of the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.*

Grant, O Lord, that the exemplary zeal and piety of these two persons may encourage all good Christians to put their helping hand to promote Thy glory in the conversion of heathens; and to awaken such Christians, amongst ourselves, as are asleep, into a sense of their danger. Grant this, O Lord, for Jesus Christ's sake.

Tit. iii. 8. *These things I will that thou affirm constantly, that they which have believed in God, may be careful to maintain good works.*

God grant that all Christians may, by their good lives, shew the goodness and power of the religion which they profess, and would have others to embrace; that they may add to their faith, virtue; and that by their examples the lives and manners of men may be reformed, this being the great design of the Gospel, and the necessary condition of the future happiness of believers!

Every private and well-disposed Christian would do well to consider what a great deal of good he may do, by such hints as these following, to his children, his servants, or his slaves.

The great corruption of human nature; The misery of man, and his danger through sin; The utter impossibility of saving ourselves; The necessity and blessing of a Redeemer; The great love of God for His poor creatures, in sending His Son to redeem them:—That all our hopes of pardon and happiness are from God's mercy through Christ our Saviour; That, as ever we hope for happiness, we must live according to His doctrine and example; endeavouring to grow every day better, without ascribing any thing to ourselves, but all to the grace of God: which grace is sufficient to enable us to overcome all the difficulties we meet with.

If we add to these, the certainty of a future life, and a future judgment; and the rewards and punishments of another world, &c., such hints as these, seriously and often repeated, will, through the grace of God, awaken the most careless and ignorant, and force them to ask, *What must I do to be saved?* And they may be directed to such as are sent and ordained to instruct them in the way of salvation: and the merciful God give them good success!

PRIVATE AND FAMILY

PRAYERS,

&c.

A Seasonable Instruction.

Public and *private prayers,* and thanksgivings, are a homage and duty, which all men owe to God as their *Creator,* their *Lord* and *King;* and by which they are to acknowledge their *obedience* to, and their dependance upon Him, for life and breath, and all things which they enjoy or hope for.

This, therefore, God hath made our indispensable duty: and it will be a *downright rebellion,* for any man to refuse this homage any day of his life; the wilful neglect of this being, in effect, to disown His *power* over us, His *goodness* to help us in our necessities, and His *justice* to punish such as transgress his commands; and to question the faithfulness of His *promise* to pardon the truly penitent sinner, and to reward all such as sincerely strive to please Him.

This neglect and disobedience is very often punished by God's leaving men to themselves, and to their own wicked ways; which ever did, and ever will, end in their ruin,—very often in this world, but always in the world to come, without a miracle of grace, which such sinners have no reason to hope for.

The cause of which is plain: the constant and wilful omission of this duty is a sure way to lose the knowledge and remembrance of God, of His word and promises: and then men will have no motives to fear or to love God, nor any reason to hope for any good from Him.

It will also very naturally lead such people to depend

upon themselves only: to forget their own sad condition and misery; that they are liable to God's wrath, and even to damnation: which knowledge is necessary; and for this end was revealed, even to awaken and humble sinners, that, by a true repentance, they may escape the bitter pains of eternal misery.

Now the Spirit of God threatens, that such as *will not retain God in their knowledge* (which can be done only by praying to Him daily), *shall be given up by God to a reprobate mind*, that is, *to a mind void of judgment;* to do what is right in their own eyes, let what will follow.

And the event will certainly be this: They will fall under the power and government of *Satan*, and his evil angels, who will lead them, as he did the heathen world, *to commit all iniquity with greediness*, till they are fit for no place but hell.

Now, if these be truths of the Gospel, as most surely they are, one would hope there would need no other words, to persuade every one who is in his right mind, and not already in the sad condition before mentioned, to beg of God to keep him, by His grace, from falling into such dreadful circumstances.

The most sure way to avoid it is, to dedicate some time every day of our lives to the worship of God; humbly to acknowledge our dependance upon Him; to confess our own weakness to help and govern ourselves; to beg pardon for having offended Him; to pray for His grace, and protection, and blessing; and to give Him thanks for His mercies and favours to us.

By doing this, *we shall retain God in our knowledge:* This will be a true and solid foundation of peace, and comfort, and happiness: provided it be performed out of a deep sense of our own wants and miseries, with a firm faith in God's promises *to fulfil the desires of them that fear Him*, and with an eye to the blood of Jesus our Redeemer, for whose sake, and through whose sufferings, we are reconciled to God, and God to us.

The following devotions[a] will direct those who stand in need of such helps[b], what to pray for, *every morning* and *evening* of their lives. Not but that every serious Christian

[a] are here added, that they who [b] may be directed what

will find occasion to ask many more favours and blessings, than can be set down in any form of prayer whatever.

For this reason there are added [c] some short instructions, as also proper texts of Holy Scripture, with short meditations upon them, to help [d] the devotion of such as are well-disposed, and also to lead them into a way of profiting at all times, by the Holy Scriptures heard or read by them or others, which we all too often hear without being bettered by them.

The Duty and Benefit of Morning Prayer for any person in private.

Very many are the evil consequences of going without God into a world full of temptations and dangers, which of ourselves we can neither foresee nor escape.

Whoever considers this, and the infinite mischiefs which may follow, will never venture abroad, without praying for God's *guidance, protection, and blessing, every morning of his life.*

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[e] MORNING PRAYER FOR A PERSON IN PRIVATE.

What shall I render unto the Lord, for His mercies renewed unto me every morning?

I will offer the sacrifice of thanksgiving, and pay my vows unto the Most High.

And may God accept of my most hearty thanks for my preservation and refreshment, and for all the blessings of the night past, and of my life past!

Possess my soul, gracious God, with such a sense of this Thy goodness, and of my dependance upon Thee, for *life,* and *health,* and *prosperity,* and *comfort,* that it may be my delight, as it is my duty and interest, to serve and obey Thee.

And that I may do this with a quiet mind, forgive me the

[c] after every prayer, some
[d] assist
[e] This form omitted here, and the form in p. 303 substituted for it.

sins of which my conscience is afraid, and avert the judgments which I have justly deserved.

Give me grace, that I may continue in Thy fear all the day long; and that I may live and act as having Thee, O God, the constant witness of my conduct; and that it may be the purpose of my soul never to offend Thee wilfully.

May Thy restraining grace preserve me from the temptations of an evil world, from the frailty and corruption of my own nature, and from the evil principles and practices of the age we live in!

Possess my heart with a sincere love for Thee, and for all mankind; and grant that I may have this comfortable and sure proof of Thy love abiding in me, that I study to please Thee, and to keep Thy commandments.

Give me a tender compassion for the wants and miseries of my neighbour, that Thou mayest have compassion upon me, O God.

In all my ways I do acknowledge Thee. Do Thou, O Lord, direct my paths, and teach me to guide my affairs, my designs, my words and actions, with charity, discretion, justice, and piety.

Shew me the way that I should walk in, and give me grace to follow the conduct of Thy good Spirit, that I may do my duty in that state of life in which Thy providence has placed me.

Let me ever remember, *that the night cometh when no man can work;* and that now is the time in which to provide for eternity.

Grant, gracious God, that no worldly pleasures, no worldly business, may ever make me lose the sight of death, or forget the dangers that surround me.

Fill my heart with the dread of the punishments prepared for impenitent sinners, and my soul with a sense of the blessings which will be the sure reward of all them that love Thee, and obey Thy laws.

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that holy prayer, which Thy beloved Son hath taught us:

Our Father, which art in heaven; hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in

heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Duty and Benefit of Evening Prayer for a person in private.

Sleep, said a great man, *is so like death, that I dare not trust it without saying my prayers.* And, indeed, for fear of the worst, a thoughtful Christian will take care to make his peace with God before he goes to sleep; and put himself under God's protection *every evening of his life,* that he may be safe from fear of evil.

EVENING PRAYER FOR A PERSON IN PRIVATE.

That it hath pleased Thee, O God, to add another day to the years of my life, and to keep me from the dangers of an evil world: for these, and for all Thy mercies from day to day bestowed upon me, I bless Thy good and gracious providence, most earnestly beseeching Thee to pardon my offences of the day past, and to grant that they may never rise up in judgment against me.

Lord, the frailty of man, without Thee, cannot but fall: in all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

Give me a salutary dread of the corruption of my own heart: make me truly sensible of the end of sin, and mindful of my own infirmities and backslidings.

Vouchsafe unto all sinners a true sense of their unhappy state, a fear of Thy judgments, and grace and strength to break their bonds.

Enlighten my soul with saving truth. Correct me in mercy, and reduce me when I go astray. Make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come.

May the thoughts of death mortify in me all pride and covetousness, and a love for this world; and may my firm belief of a judgment to come make me ever careful to please Thee, my Lord and Judge, that I may find mercy at that day!

Grant that I may lie down to sleep with the same charitable and forgiving temper, in which I desire and hope to die.

And may the almighty God take me, and all that belong to me, under His gracious and powerful protection! May He give His Angels charge concerning us, and keep us in perpetual peace and safety, through Jesus Christ our Lord.

St. John xvi. 23. *Verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.*

In Thy name, O Jesus, and in the full meaning of the words which Thou hast taught us, I pray God, for Thy sake, to hear me, and to give me what is most convenient for me:

Our Father, which art in heaven; &c.

The grace of our Lord Jesus Christ, &c.

ANOTHER MORNING PRAYER, FOR A PERSON IN PRIVATE.

Blessed be the Lord for His mercies renewed unto me every morning: for my *preservation* and *refreshment*, and for all the blessings of the night past, for which all thanks and glory be to Thee, my God and Father!

Gracious God, continue to me these, and all other Thy blessings, so long, and in such a measure, as shall be most for Thy glory, and my salvation.

Possess my soul, I beseech Thee, with a true and saving faith, and with such a sense of Thy goodness to *me*, and of my dependance upon *Thee*, that it may be my delight, as it is my interest and duty, to serve and obey Thee.

But that I may serve Thee with a quiet mind, forgive me all my sins, I beseech Thee, for Thy dear Son's sake, and withhold the judgments of which my conscience is afraid.

Keep it ever in the heart of Thy servant, that it is an evil thing and bitter, to *forsake and offend the Lord.*

And, above all things, *keep me from wilful and deliberate sins,* that I may never *grieve Thy Holy Spirit,* nor provoke Thee to leave me to myself.

Let Thy restraining grace preserve me from the temptations of the *world, the flesh, and the devil;* that I may fall into no sin, nor run into any kind of danger; but that all my doings may be ordered by Thee, that I may do always that which is righteous in Thy sight; and that I may live and act as having Thee, O God, the constant witness of all my *thoughts, designs, words,* and *actions.*

May I never render myself, by new sins, unworthy of Thy guidance and protection! Suffer me not to go astray, or bring me back by such ways as to Thee shall seem meet.

May I love *Thee* with all my heart, and all *mankind* for Thy sake! And may I ever have this sure proof of Thy love abiding in me, that I may study to please Thee, and to keep Thy commandments; and that I may forgive, and love, and do good to my neighbours, as becomes a disciple of Jesus Christ!

Assist me by Thy grace, faithfully to perform all the duties of my calling; and thankfully to receive, and patiently to bear, whatever Thy providence shall order for me.

Preserve me from an *idle* and *useless* life; ever remembering, *that the night cometh when no man can work;* and that *now* is the time in which to provide for eternity.

And grant, O Lord, that no worldly pleasure, no worldly business, may ever make me *lose the sight of death.*

And may the thoughts of death oblige me to be truly and sincerely good; to mortify all *pride* and *vanity, covetousness, hatred, envy,* and *malice;* to be *serious, sober,* and *watchful,* while I continue in this state of trial!

Hear me, O Heavenly Father, not according to my imperfect petitions, but according to the *full meaning* of that holy prayer, which Thy only Son hath taught us, in compassion to our infirmities.

Our Father, which art in heaven; &c.
The grace of our Lord Jesus Christ, &c.

SOME SHORT MEDITATIONS FOR SUCH AS ARE WELL-DISPOSED, AND HAVE TIME TO SPARE.

John xvi. 23. *Verily, I say unto you, Whatsoever ye shall ask the Father in My name, He shall give it you.*

Every thing is promised to this duty, when we pray as we ought to do; that is, In the name, and through the merits, of Jesus Christ; out of a sense of our own wants and miseries; with the *humility* of sinful creatures; and with a full purpose of doing what we know will please God.

O Lord, vouchsafe me these dispositions, that I may never ask Thee any thing in vain, or render myself unworthy to receive Thy blessings.

Prov. iii. 5, 6. *Lean not unto thine own understanding; in all thy ways acknowledge God, and He shall direct thy paths.*

Do Thou, O God, direct my paths, and teach me to guide my affairs with *charity, discretion, justice,* and *piety.* Shew me the way that I should walk in, and give me grace to follow the conduct of Thy good Spirit, for the sake of Jesus Christ.

1 Cor. xv. 33. *Evil communications corrupt good manners.*

No man must say, that he has any respect for God, or fear for himself, who chooseth the conversation of wicked men. Their idle and profane discourses will leave evil impressions upon the mind. Their indecent freedom with the name of God, and things sacred, will lessen the reverence we owe to the Divine Majesty. Their filthy and lewd talk will destroy modesty, and every grace and virtue; and will not fail to wear off the thoughts and fears of what may come hereafter. May Thy graces, O God, keep me from a conversation so displeasing to Thee, and so destructive to the souls of men; grant this for Christ's sake!

1 Pet. i. 17. *Pass the time of your sojourning here in fear.*

Give me, O God, this most necessary and most useful fear and dread of the unfaithfulness of my own heart. Make me ever mindful of my infirmities and failings, that I may be more watchful over myself, and more earnest in my prayers for the help of Thy grace for the time to come.

Every thoughtful person, before he lieth down to sleep, will put himself under the protection of God, who giveth His angels charge concerning His elect, to preserve them from the powers of darkness, from the dangers of the night, and from all sad accidents.

ANOTHER EVENING PRAYER FOR A PERSON IN PRIVATE.

O most gracious and merciful God, I give Thee thanks, that it hath pleased Thee to add another day to the years of my life, and that none of Thy judgments, to which for my sins I am justly liable, have fallen upon me.

Accept, O Lord, of my unfeigned thanks, for this Thy constant care over me: for delivering me from the dangers of an evil world: and for the many undeserved blessings bestowed upon me day after day.

Blessed be Thy goodness, that my sins and ingratitude have not prevented Thee from bringing me safe to the evening of this day.

O God, infinite in mercy, pardon my sins of the day past, whether in thought, word, or deed, which I have committed through the fraud and malice of the devil, or through my own weakness and frailty; and grant that they may never rise up in judgment against me.

Prepare me, I beseech Thee, for the continuance of Thy favours by giving me the grace of a true repentance, and a thorough amendment of life.

Make me truly sensible of the weakness and corruption of my nature; and the need I have of Thy gracious help, that I may pray for it continually.

May I ever make a right use of the time which Thy goodness shall yet vouchsafe me, and not dare to abuse Thy patience and long-suffering.

Make me ever sensible of my *latter end*, that death may not overtake me unprepared: and in the hour of death, and in the day of judgment, good Lord deliver me.

O God all powerful, take me this night under Thy protection; preserve me from the powers of darkness, and from the dangers of the night; and by Thy grace and providence, bring me at last through all the trials and temptations of this world to a blessed end: that I may *die* in peace, and *rest* in hope, and *rise* in glory: through Jesus Christ; in whose name, and according to the full meaning of that holy prayer which He hath taught us, I most humbly beseech Thee to hear me, for myself, and for all Christian people.

Our Father, which art in heaven; &c.

The grace of our Lord Jesus Christ, &c.

SHORT MEDITATIONS, FOR SUCH AS HAVE TIME, AND ARE WELL-DISPOSED.

Eph. iv. 26. *Let not the sun go down upon your wrath.*

Lord, grant that I may lie down to sleep, with the same charitable dispositions with which I desire to die. I beseech Thee for all that are my enemies; not for judgment and vengeance, but for *Thy mercy*; for *their* pardon and conversion, and for their eternal happiness.

Heb. iii. 7, 8. *To-day if ye will hear His voice, harden not your hearts.*

This is the day, and this the life, in which God speaks to us in mercy. Lord, grant that I may not harden my heart against this truth: nor let me slip this day of Thy patience; that neither the cares nor the pleasures of this life may ever make me forget, that this is the day on which my salvation depends, so far, that I know not whether I shall have another.

Rev. iii. 3. *Thou shalt not know what hour I will come upon thee.*

Let me give credit to Thee, O God, Lord of truth, and not to my own corrupt heart, which would flatter me, that I may have time and warning sufficient to prepare for death! But give me grace, O Lord, to be prepared for that *unknown hour*, by a speedy repentance, a true conversion, and a holy life.

Matt. xvi. 26. *What is a man profited if he shall gain the whole world, and lose his own soul.*

How many live without thinking of this! We admire and we envy those who get great estates for themselves and for their children; making their riches their delight, their happiness, and the whole concern and business of their lives.

Lord, deliver Thy servant from such a blindness, as must end in my everlasting ruin, and in the loss of my soul, for which the whole world cannot make me amends.

Luke xiii. 7, 8. *Behold, these three years I come seeking fruit on this fig-tree, and find none. Cut it down: why cumbereth it the ground?—Lord, let it alone this year also: if it bear fruit, well; if not, then after that, Thou shalt cut it down.*

I adore Thy wonderful patience, O God, towards me; and Thy merciful intercession, O Jesus, with Thy Father, for sparing me: may this goodness and long-suffering lead me to repentance! And may Thy all-powerful grace enable me to bring forth fruits meet for repentance, and worthy of Thy future care!

MORNING PRAYER FOR A FAMILY.

Josh. xxiv. 15. *As for me and my house, we will serve the Lord.*

This ought to be the sincere resolution and constant

practice of every Christian master of a family. Without this, none can reasonably expect to have dutiful children, or faithful servants; nor justly hope to have God's blessing in this world, or in the world to come.

Let some one devoutly read or say what followeth, the rest of the family seriously attending.

The Lord hath brought us safe to the beginning of this day: let us give Him thanks for this, and for all His mercies.

Let us pray, that we may live in the fear of God, and continue in love and charity with our neighbours.

That His Holy Spirit may direct and rule our hearts, teaching us what to do, and what to avoid:

That the grace of God may ever be with us, to support us in all dangers and carry us through all temptations.

That the Lord may bless all our honest endeavours, and make us content with what His providence shall order for us: and that we may continue His faithful servants this day and all the days of our life.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O most gracious and merciful God, by whom the world is governed and preserved, we give Thee humble thanks for Thy fatherly care over us; in preserving us from the dangers of the night past, and in bringing us safe this morning to see another day.

We gratefully acknowledge our dependence upon Thee, for all the *necessaries, conveniences,* and *comforts* of our life; for all the means of our well-being *here,* and of our everlasting happiness *hereafter.*

We give Thee thanks for the light of Thy Gospel, and the help of Thy grace, and for the promise Thou hast made us of pardon and forgiveness through Thy Son Christ Jesus, on our sincere repentance and amendment.

Give us, we beseech Thee, such a sense of these and all

other Thy mercies to us, as may make us truly thankful to Thee for them.

Give us grace that we may ever walk as in Thy sight; make a conscience of all our ways; and, fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist and overcome the temptations of the world, the flesh, and the devil; to follow the motions of Thy good Spirit; to be serious and holy in our lives; true and just in our dealings; watchful over our thoughts, our words, and our actions; diligent in our business, and temperate in all things.

Give us grace honestly to improve all the talents which Thou hast committed to our trust: and may no *worldly business,* no *worldly pleasures,* divert us from the concerns of the life to come!

May Thy blessing be upon our persons, upon our labours, upon our substance; and upon all that belong to us: and may we never undertake any work, which we dare not beg Thee to prosper!

May Thy grace defend us in all assaults of our enemies: and grant that this day we fall into no sin, neither run into any kind of danger: but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight.

Give us, gracious God, what is needful for us, and grace not to abuse Thy favours: give us, we beseech Thee, contented minds; and make us ever mindful of the wants of others.

Give us, in this world, the knowledge of Thy truth, and in the world to come, life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect petitions, but according to the full meaning of that form of prayer which Jesus Christ hath taught us, and for His sake.

Our Father, which art in heaven; &c.

The grace of our Lord Jesus Christ, &c.

PROPER MEDITATIONS FOR SUCH AS HAVE TIME, AND ARE DEVOUTLY DISPOSED.

Psalm cxxvii. 1. *Except the Lord build the house, they labour in vain that build it.*

Unhappy and blind are they, who expect to prosper without Thy blessing, O Lord. I do therefore beg that blessing upon myself and *family*, my *labours*, and *substance*. And may I never hinder Thy blessings, by undertaking any work which may dishonour Thee, or my Christian profession! Fit us, O Lord, by Thy grace, *for that house not made with hands, eternal in the heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.*

Deliver us, O God, from *covetousness, the root of all evil;* which leads men to trust in themselves; to forget their dependence upon Thee; and foolishly to hope to be out of the reach of misfortunes, and those evils and afflictions, which are designed in great mercy, for the punishment of sin, and for the salvation of sinners. Preserve us, O Lord, from this too common but damnable sin of covetousness, for Jesus Christ's sake. *Amen.*

Luke xvii. 26—29. *As it was in the days of Noah, and of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; till the day that Lot went out of Sodom, when they were all destroyed.*

Lord, open our eyes before we are surprised by death, as those miserable sinners were in the days of *Noah*, and of *Lot*. May this be a warning to us! And keep us, by Thy grace, from setting our hearts too eagerly upon the *business*, the *cares*, or *pleasures*, of this life, without considering how soon and suddenly we may be called out of it; *and that day overtake us unawares.*

Col. iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.*

O HEAVENLY Master, bless me with good and faithful servants: and grant that I may perform all the duties of a Christian master; that I may have a tender concern for the welfare both of their bodies and souls, and be an example to them of sobriety, justice, and piety; and that we may be a household fearing God. And may Thy blessing be upon them, and upon all my affairs committed to their trust, for the sake of Thy beloved Son.

PARENTS FOR CHILDREN.

Eph. vi. 4. *Ye parents, bring up your children in the nurture and admonition of the Lord.*

O GOD, the Father of our Lord Jesus Christ, for His sake bless my children with healthful bodies, and understanding souls, and sanctified hearts, that they may remember their Creator all their days. Let Thy grace preserve them from the temptations of an evil world, and may I never be wanting in any part of my duty to them, but instruct them in the faith and duties of a Christian life; convince them of their faults, and correct them in reason and love. O be Thou, O God, their Father and portion in this world, and in the world to come! *Amen.*

EVENING PRAYER FOR A FAMILY.

Let one of the family read or say distinctly what followeth, the rest seriously attending.

BY the favour of God, we are come to the evening of this day; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to prepare us for the hour of death.

Let us, with penitent hearts, beseech Him to pardon our offences, and to deliver us from the evils which they have deserved.

Let us resolve to amend whatever we have done amiss, and pray God, that His grace may keep us from returning to those sins which we have repented of.

And then we may be safe under His protection, who alone can defend us from the powers of darkness.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one distinctly say,

O Lord and heavenly Father, we acknowledge Thy great goodness to us in sparing us when we deserve punishment: in giving us the necessaries of this life, and in setting before us the happiness of a better.

O merciful God, pardon our offences, correct and amend what is amiss in us, that as we grow in years, we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midst of life we are in death.

Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal misery.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us an household fearing Thee, O God, submitting ourselves to Thy good pleasure, and putting our whole trust in Thy mercy.

Give us a true knowledge of ourselves, of the corruption of our nature, and the necessity of Thy gracious help to save us from ruin.

And may the Spirit of Christ ever live and rule in us, possessing our souls with a sincere love of Thee, O God, with an earnest desire to please Thee, and with a dread of offending Thee.

Sanctify us wholly, we beseech Thee, that our spirits, and souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ.

Continue to us, and to all Christian churches, the means of grace and salvation; and may the saving truths of the Gospel be published and received in all the world!

Vouchsafe unto us an interest in all the prayers of Thy holy Church, which have this day been offered to the throne of grace.

Forgive all that have injured us, and forgive us our many offences against our neighbour.

Bless, we beseech Thee, O God, all those whom Thy providence hath set over us, whether in Church or State: and give us grace to honour and obey them for conscience sake.

Defend us from all adversities which may happen to our bodies, and from all evil thoughts which may assault and hurt our souls; and prepare us to receive with an humble resignation whatever Thy providence shall think best for us.

And, finally, we beseech Thee to give us grace, that we may lead and end our lives in Thy faith and fear, and to Thy glory, through Jesus Christ our Lord. *Amen.*

Hear us, O merciful God, for ourselves and for all mankind, not according to our weak understandings, but according to the full meaning of that holy prayer, which Thy beloved Son hath taught us.

Our Father which art in heaven; &c.

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[f] *Select Scriptures, and Meditations upon them; which may teach us how to profit by reading the Scriptures.*

Matt. x. 30. *The very hairs of your head are all numbered.*

Let this Thy wonderful providence, O God, and care over us, be evermore our comfort and defence against all the evils which may happen to our bodies, and all evil thoughts which may assault and hurt our souls; against the distracting cares of this life, and against the fears and adversities which

[f] This section, om. in the ed. of 1781, is printed here from the folio of 1782.

may befal us. Thine infinite *wisdom* knows all our wants and dangers, and the properest means of conveying relief and succour to us. Thy fatherly *goodness* cannot but pity us; Thy *power* is able to help us; and Thy *faithfulness* can never fail us. O may we never render ourselves unworthy of this Thy divine protection.

Luke ix. 23. *Jesus said unto them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.*

O Jesus, who hast made this the rule and means of our salvation, enable us, by Thy *Spirit*, Thy *doctrine*, and *example*, to observe it daily; to wean our hearts from a love and fondness for this world, its pleasures, profits, and all its idols; to mortify our corrupt affections, and to correct and amend what is amiss in us: [g] that we may be meek, and humble, and temperate; and learn to submit our wills to the will and law of God: and grant, O Lord, that we may never lead heathens and unbelievers to have unworthy thoughts of Thee and of Thy religion, by our ungodly lives, while we pretend to be Thy [h] followers.

Luke xiii. 24. *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.*

May we never flatter ourselves that the way to heaven and happiness is easy, and that the generality of Christian people are in the way of salvation, when Thou hast declared the contrary! O may Thy Spirit convince us that our salvation is not to be secured without great watchfulness and care, without labour, pains, and diligence: and that, on these conditions, Thy goodness will enable us to overcome all the difficulties we can possibly meet with!

Luke xi. 13. *If ye being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give* [good things, and] *His Holy Spirit, to them that ask Him!*

[g] to be meek (1751.)

[h] followers of Thee.

O HEAVENLY Father, let it be unto us according to this Thy Son's most faithful promise. For His sake, give us Thy Holy Spirit to live and act in us, to guide and assist us all our days; and may we ever ask and be content with such good things as it shall please Thee to give us! And grant that we may never grieve Thy Holy Spirit; never reject His godly motions, or render ourselves unworthy of His abode with us, by living in any known sin.

Rev. iii. 19. *As many as I love, I rebuke and chasten.*

O! THAT we may acknowledge Thy loving-kindness to us, in all the dispensations of Thy providence! Our corrupt nature will not let us see this! It is Thy grace alone which must convince us, that a Father so good would not suffer afflictions to fall upon His children without an absolute necessity. Convince us, therefore, O God, that we stand in need of Thy rebukes, to awaken and amend us: and enable us to bear all the afflictions of this life with patience, and an entire resignation to Thy wisdom and goodness, and make them powerful means of our eternal salvation. *Amen.*

ANOTHER MORNING PRAYER FOR A FAMILY.

O GOD, by whom the whole world is governed and preserved, we give Thee humble thanks for Thy fatherly care over us, beseeching Thee to make us truly sensible of all Thy mercies, and thankful for them.

We are indeed unworthy of Thy favours, for we have broken Thy laws, neglected Thy commands, despised Thy promises, and have been unthankful for Thy blessings.

Lord, be merciful unto us, and forgive us those things whereof our consciences are afraid; make us every day more careful of our ways, more concerned to please Thee, more sensible of our wants and unworthiness, and of Thy great goodness, that we may be afraid to offend Thee; that we may ever look up to Thee for what we want; depend upon Thy power, and goodness, and truth, and be satisfied with what Thy providence shall order for us.

And blessed be Thy Holy Spirit, who hath made known to us the things that would undo us; who hath assured us, that no *adulterer*, no *covetous person;* that none who *envieth* his neighbour, or *defraudeth* his brother; that no *drunkard* or *profane person*, who liveth in a wilful neglect of Thy laws, shall enter into the kingdom of heaven.

Lord, increase our knowledge, and confirm our faith, that we, stedfastly believing Thy threats and judgments, may be truly afraid of them, and abhor those sins which would bring them upon us.

O Lord, leave us not unto ourselves, for without Thee we can do nothing that is good. To Thee therefore we look up for grace to know our duty, for willing minds to desire to do it; for strength to perform what Thou requirest of us, and that Thou wilt mercifully pardon our infirmities, and accept of our unworthy service.

Give, O Lord, Thy good angels charge over us, that neither the devil nor his wicked instruments, neither the world nor its vanities; that neither evil customs, nor the evil bent of our own hearts, may bring upon us those miseries which may make our lives uncomfortable: but if afflictions are necessary, and if in Thy wise providence Thou shalt think fit to visit us, give us grace that we may thankfully receive, and patiently bear, whatever Thy hand shall bring upon us, stedfastly believing, that all things shall work together for good to those that fear God, and trust in His mercy.

Bless all our honest endeavours with good success; continue to us the blessings we already enjoy; make every condition of life, every blessing we receive, every thing that befalleth us, a means of bringing us nearer unto Thee, and to that happiness which Thou hast prepared for them that love Thee.

Give us grace that we may never forget that we depend upon Thee; that we may never trust in ourselves, nor in uncertain riches, but in the living God, who hath graciously promised that He will never fail them that seek Him. Lord, let it be unto Thy servants according to this word.

Continue to us the means of grace, Thy word, and sacraments; the comfort of solemn assemblies; the blessing of a regular, learned, and pious ministry; and let none of these

favours be lost upon us; but grant that we may grow in grace, and in all saving knowledge, until we come to Thine everlasting kingdom.

Bless the king and government of this land. Let brotherly love and charity increase amongst us, and root out all growing vices. Supply the necessities of the poor and needy; help and comfort the afflicted, the fatherless, and the widow; deliver or support all that labour under any pressing calamity, sadness of spirit, or infirmity of body, and especially all such as suffer for a righteous cause.

Preserve all that travel by land or sea; bless the labours of all honest men; and hear our prayers for all that desire or that stand in need of them, and especially for those that cannot pray for themselves.

The Lord bless, preserve, and keep us this day, and all that belongs to us; the Lord make us innocent in our lives, useful in our generation, prudent in our behaviour, obedient to His laws, and thankful for His favours.

Vouchsafe us a share in the happiness of the next world; and His blessed will be done for what shall befal us in this.

These things, and whatever else our necessities, our charity, or our duty, obligeth us to pray for, we most humbly beg in the name and in the words of our blessed Saviour:—

Our Father, which art in heaven; &c.

The grace of our Lord Jesus Christ, &c.

To be added on Sunday Morning.

Be graciously present with all that this day meet to serve Thee; bless the labours of those that watch for our souls; and give us all grace to hear with attention, to receive the word with meekness, and to serve the Lord with joyfulness and gladness of heart.

Teach us all things necessary to salvation; enable us to understand and remember the sacred truths delivered to us, with full purpose of living accordingly, that our conversation may be holy, and our end everlasting life.

ANOTHER EVENING PRAYER FOR A FAMILY.

O Almighty and everlasting God, for all the blessings we every day receive from Thy bounty; for all the known, and for all the unobserved favours, deliverances, visitations, and graces of Thy Holy Spirit; we bless Thy good providence, beseeching Thee still to continue Thy fatherly care over us, for we have no power to help ourselves. To Thee therefore we pray daily; to Thee we give thanks and praise; from Thee we expect and hope for the greatest blessings when we do well; and from Thee we fear the severest punishments when our deeds are evil.

God be merciful unto us, that have broken His laws, abused His patience, despised the means of grace, and resisted His good Spirit, making ourselves unworthy of the least of His mercies, and liable to His just anger.

O Lord, make us to see the evil and the danger of sin; that we may repent and turn to Thee with all our hearts, and bring forth fruits meet for repentance.

Pity our infirmities, and help us to overcome them; renew in us Thy image daily, and keep us from forsaking Thee for the time to come, that death may never take us unprepared.

So teach us to number our days, that we may apply our hearts unto wisdom; that we may consider in this our day the things that belong unto our peace, for we are ere long to die. O that we may live as we hope to die! that in the hour of death and in the day of judgment, our Lord may deliver us from the power of the devil, from the just reward of our sins, and from everlasting death.

If at any time we are in danger of forgetting Thee and our duty, reduce us by such ways as to Thee seems most meet, and make us at all times obedient to Thy gracious call, that the longer we live we may serve Thee more faithfully.

Deliver us, O God, from the sin that doth most easily beset us; from the lust of the flesh, the lust of the eyes, and the pride of life; from all unprofitable and sinful thoughts; from lying lips and a deceitful tongue; from an uncharitable heart, and from an inconstant mind.

Let Thy good Spirit ever be with us, to direct and rule

our hearts, to keep us from falling, and to present us blameless before the presence of Thy glory.

Let Thy blessing, O Lord, be upon us, to defend us in all dangers, and to comfort us in all adversities.

Take us under Thy protection, defend us from the dangers of the night, from the prince and powers of darkness, from all filthiness of flesh and spirit, and keep us in perpetual peace and safety.

In mercy remember all that want those blessings we enjoy; all that want Thy help; all that call to Thee for succour.

Remember, O merciful God, our friends, our relations, and all Thy servants, that they may be made partakers of the same blessings which we ask for ourselves.

And grant unto us all, that when we depart this life, we may dwell with Thee in life everlasting.

Hear us, O God, not according to our weak understandings, but according to the full meaning of that form of words which Jesus Christ hath taught us:

Our Father, which art in heaven; &c.

To be added on Sunday Evening.

Blessed be God for this good day, and for the many opportunities of serving Him. Grant, O Lord, that we may not receive Thy grace in vain, but that we may live as becometh Christians who believe and hope for the joys of heaven.

Reward all that do us good, and especially all such as watch for our souls; grant that they may save themselves, and such as hear them, that both we and they may enjoy an everlasting sabbath, through the merits of Jesus Christ.

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[i] ANOTHER MORNING PRAYER FOR A FAMILY.

Almighty and eternal God! by whose good providence the whole world, as one family, is governed and preserved;

[i] Omitted in ed. 1781.

we, the work of Thy hands and part of Thy care, being very sensible of Thy goodness to us hitherto, are prostrate before Thee to implore Thy mercy and protection for the time to come; most humbly beseeching Thee to pardon all our iniquities, which may hinder any of Thy blessings from descending upon us.

We confess, O Lord, that our ingratitude and forgetfulness of Thee, to whom we owe all that we have or expect in this world, and all our hopes in the next, might justly provoke Thee to leave us to ourselves; but since Thou hast given us some sense of our faults, we do in all humility hope and beg, that Thou wilt give us Thy pardon also for them, that they may never rise up in judgment against us.

And we do not only ask for the pardon of our sins, but for Thy grace and powerful assistance, that we may not for the time to come hazard Thy favour and protection by our future wilful transgressions.

Accept, O Lord, of our vows, which we now renew before Thee, to renounce the devil and all his works, to believe in Thee and to serve Thee faithfully all our days; and as Thou hast excited these holy desires and purposes in our hearts, so enable us to perform them constantly in the whole course of our lives.

And forasmuch as we are taught by Thy holy word, that no *adulterer,* or *covetous person;* none who *envies* or *speaks evil* of his neighbour; none who *robs* or *defrauds* his brother; no *drunkard,* or *profane person;* none who neglects or despises Thy law, shall enter into the kingdom of heaven: in a deep sense of the extreme misery of being for ever banished from Thy presence, we most earnestly beseech Thee to keep us from these and all other sins, which have such a dreadful consequence.

Give us leave, this day, to put ourselves into Thy powerful protection; and give us grace, that with an humble confidence we may depend upon Thy watchful providence, Thy guidance, and Thy blessing.

And may the same good providence that has watched over us for our good the last night, by preserving us from dangers, by refreshing us with seasonable sleep, by awakening us this morning with souls sensible of these blessings; may the same

gracious God guard us this day from all evil and mischief, from all assaults of the world, the flesh, and the devil!

And seeing all men's labours are in vain without Thy blessing, we beseech Thee to bless every one of us in our several places and callings. Prosper Thou the works of our hands upon us, and give us grace thankfully to accept of, and soberly to use, whatever we shall this day receive at Thy hands; that we, owning Thee for our benefactor, and making use of Thy benefits according to Thy wise design, may still continue to be partakers of Thy favours and blessings.

Bless us at home and abroad; and grant that we may walk as in Thy sight, making a conscience of our ways, and, to the best of our knowledge, *dealing with others as we ourselves would be dealt with;* that by Thy gracious favour, and our own endeavours, we may have prosperous success in all things that we shall undertake.

Give us grace that we may be innocent and harmless in our conversations, well pleased with the prosperity of all about us, and desirous of the good of all people; and especially that all mankind may love, honour, and obey Thee, the Lord of heaven and earth, whose name is excellent in all the world.

Bless these kingdoms wherein we live; continue, O Lord, Thy Gospel among us, and prosper this part of Thy Church, which is established here.

Bless the King and the royal family, that true religion may be maintained and encouraged by him, and justice administered by all those that act under his authority.

Preserve all that travel by sea and land; and take into Thy protection all orphans and widows, and all that suffer wrong.

Give health and strength to the sick and weak, and joy and comfort to the sorrowful and afflicted.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; but spare us, good Lord, and have patience with us, if perhaps we may at last bring forth such fruits as may become Thy great care and long-suffering.

O that true religion pure and undefiled before God, that virtue, and justice, and mercy, and brotherly kindness, and whatever else is praise-worthy, may so grow and flourish amongst us, that we may enjoy the blessing of peace which

we daily pray for; that there may be no complaining in our streets.

And, good God, give us grace that we may never forget to praise Thy infinite goodness for this, and all other blessings, which we have or shall receive at Thy hands; but let the sense of them create in us a true and lively faith and gratitude in all holy obedience.

And now we commend ourselves, our prayers, and all belonging to us, to Thee our Creator and Redeemer; we are willing in every thing to be disposed of as Thou seest good, believing that Thou orderest all things for Thy honour, and for the good of those that depend upon Thee, as we do for all the blessings of this day.

The same blessings we ask for our friends, for our relations, for all those from whom we have received any kindnesses, for all those that desire our prayers; desiring those mercies for them which we should ask for ourselves were we in their condition.

These, and all other Thy blessings, which Thou knowest better to give than we to ask; vouchsafe (if it seem good to Thy majesty) to give us, for the worthiness of Thy Son Jesus Christ our Lord, in whose most blessed name and words we sum up our wants and petitions as He Himself hath taught us, saying,

Our Father, which art in heaven; &c.

ANOTHER EVENING PRAYER FOR A FAMILY.

Almighty God and most merciful Father! we are here again prostrate before Thee, to acknowledge Thy bounty and goodness to us the day past, to beg Thy merciful protection this night, and to praise Thy holy name for these and all other Thy mercies from time to time bestowed upon us.

We confess, O God, and are heartily sorry for it, that we do not walk worthy of the great benefits which we constantly receive from Thy good providence, nor make suitable returns for these vast blessings; and therefore we may justly fear

lest Thou shouldest put a stop to the current of Thy mercies to us.

But since Thou hast inspired us with a sense of our unworthiness, we do humbly hope for and depend upon Thy pardon, and grace to do whatever Thy good Spirit shall direct us to.

Pardon therefore, good Lord, whatever we have, this day past, offended in thought, or word, or deed, against Thee, or against our neighbour, for the merits of Jesus Christ.

Look upon us in much compassion, not for any thing in us, but for the love and respect which Thou bearest to Him, in whom we verily believe Thou art fully reconciled to us.

Take away our sins, and the punishment due unto us for them.

Let Thy wrath be turned from us, and destroy us not, together with our manifold transgressions. Be gracious unto us according to Thy wonted goodness.

Thou who abhorrest nothing which Thou hast made, cast us not away from Thy presence; take not Thy Holy Spirit from us; but create in us new hearts, hearts fit to serve Thee; and write Thy law in them, that all our desires, words, and actions, may be conformable to Thy blessed will; and that every day we may be more sensible of Thy mercy to us in making us better, the nearer Thou bringest us to our end; that after the few nights and days we have to pass in this world, we may come to Thy eternal rest, together with Christ Jesus.

For the things of this life, in a most grateful remembrance of Thy mercies hitherto vouchsafed to us, we do entirely trust Thee for the time to come, resolving by Thy grace to be satisfied with whatever Thy good providence shall assign us. Only this we are importunate for, and most humbly beseech Thee to grant, that we may all our days please Thee in a constant and zealous practice of piety and devotion, of righteousness and mercy, of temperance and chastity, of meekness, patience, truth, and fidelity, such as may adorn the religion and name of our Lord and Master.

And grant, O merciful Father, that our friends, our relations, and all Thy servants, may be sharers of the same mercies which we are now asking for ourselves.

May all the world acknowledge Thee; and as they are partakers of Thy mercies, may they gratefully own Thee to be the sole Lord, Governor, and Benefactor, of all the earth.

To this end we most humbly pray for *the conversion* of Jews, Turks, and heathens, to the truth; *for all Christians,* that the weak may be supported, that they may be strengthened that stand, that they who are in error may be converted; *for the Churches throughout the world,* that they may be united in religion; *for ours in particular,* that whatever is amiss in it may be mended; *for the king's majesty, and his prosperity; for all Christian kingdoms;* for ours especially, and each part of it, that it may flourish in peace; for wisdom in the council, integrity in the judges, strength in our armies, discretion in our magistrates, and obedience in the people; *for the clergy,* that they may teach well, and that they may live well; *for the prosperity and good success of all merchants, husbandmen, and tradesmen,* that they may live carefully and honestly in their vocations; *for the prosperous education of youth* in all universities and schools, that they may answer the ends of their pious founders and benefactors. We humbly beseech Thee to hear us *for our enemies,* especially those that hate us without cause, that they may be converted; *for those that commend themselves to, and desire our prayers,* and whose affairs and troubles will not suffer them to pray as they ought; that Thou wouldst hear us for them, and be gracious unto them; *for all that are in affliction of body or mind,* that they may make the best use of Thy fatherly correction; *for all who are in danger or in want, in prison, or condemned to death;* especially for all those who suffer for the testimony of a good conscience, that Thou wouldst give them strength to bear, and patience under their afflictions and persecutions, and an happy issue out of them.

Hear us, O Father, for all these estates and conditions of men, and hear the prayers of all others for us, and let both theirs and ours be acceptable in Thy sight, for the merits of Jesus Christ our Saviour.

In a sober confidence that Thou hearest us, we commit ourselves and all that belong to us, to Thy watchful providence this night; and when we shall not be able to think how to defend ourselves from the least misfortune that may

assault us, we depend upon Thee, O God, and on Thy protection. Suffer us not to sleep in sin, but watch over us, and defend us under the shadow of Thy wings. Let not our sleep be excessive or immoderate, but raise us in due time, that we may serve and praise Thee joyfully; enter upon our several employments and callings, and perform them justly; and seek Thy kingdom earnestly.

May the neighbourhood wherein we live, and *especially this habitation,* be free from all accidents, from the violence of fire, and from the designs and attempts of wicked men. And may we, who now implore Thy protection, may we the[k] next morning, in a sense of Thy mercies to us, be as ready to praise Thy holy name, Thy power, and goodness; through Jesus Christ, in whose blessed name and words, we more confidently recommend ourselves and prayers to Thy mercy, saying, as He hath taught us,

Our Father, which art in heaven, &c.

Prayer to be used for a sick person.

O Lord, infinitely merciful, whose very corrections are the effects of Thy love, give us grace to know, and hearts to consider this, that we may evermore thankfully receive Thy fatherly corrections, and rejoice in the midst of the sorrows that encompass us, stedfastly believing, *that all things shall work together for good to those that fear God, and trust in His mercy.*

Gracious God, let it so happen unto this Thy servant visited with Thine hand, that *he* may take *his* afflictions patiently, and, with a dutiful submission to Thy will, bear whatever Thou shalt be pleased to lay upon *him;* that the disorders of *his* body [or mind] may contribute to the health of *his* soul; that being made perfect through sufferings, *he* may be owned by *his* blessed Saviour, who through great afflictions entered into glory.

To this end we beseech Thee to enlighten *his* mind, that *he* may understand Thy dealings with *him,* and make that use of this visitation which Thou designedst by it.

[k] so in fol. ed.

Give *him* grace to know wherein *he* has offended, that *he* may endeavour to amend wherever *he* has done amiss; and give *him* a firm reliance on Thy gracious promises, that *he* may not suffer either in body or mind, without the comforts of grace, and the hopes of being beloved of Thee.

Deliver *him*, O God, from the danger of impatience, distrust, or despair; from the illusions and assaults of the powers of darkness; and from all anguish or affliction, which may any way draw *his* mind from Thee.

Enable *him* to wait with patience Thy good time, till Thou seest fit to perfect *his* recovery. And in the mean time, bless all the good endeavours which shall be used for *his* health and comfort.

Lay upon *him* no greater burden than Thou shalt enable *him* to bear with Christian patience; that others, seeing the powers and effects of true faith and trust in Thee, may learn to glorify Thee, and to submit to Thy wise dispensations.

For Jesus Christ's sake, who by His merits has purchased pardon, and comforts, and grace, for all His faithful servants, hear me, answer me, and let Thy merciful kindness be upon Thy servant.

Give *him* patience under this trial, that *he* may bear it as becomes a disciple of Christ, considering that it is *his* cross, and laid upon *him* by Thy appointment.

This must be Thy gift, O God, for of ourselves we are nothing but weakness and sin; this must be the effect of Thy mercy to us.

Shew mercy therefore to Thy servant, O Lord; have compassion on *him* and help *him*.

Help *him*, O God, as Thou didst always help Thy faithful servants which called upon Thee in the time of trouble.

Above all things, give *him* grace, that with an entire submission *he* may resign *his* will to Thine, remembering, that Thy will is holy and just, and that it is our duty to receive and approve whatever is appointed by Thee.

For what are all our professions of being Thy servants, if we complain and are not pleased that Thy will be done with us?

O give us grace to overcome the unwillingness of nature, and to make it yield to Thy appointments.

Deal thus with this Thy servant, O Lord, and do as Thou knowest best for *him;* either relieve *him* in Thy mercy, or mercifully enable *him* to bear this burden with patience.

Grant this, O most merciful Father, for the sake of Jesus Christ, our Lord and Saviour. *Amen*[1].

A PRAYER FOR SUNDAY EVENING[m].

Almighty God, by whom all things were *made,* and are *preserved,* make us truly thankful, for Thy wonderful works of *creation;* for Thine adorable *providence* in preserving every thing that Thou hast made; and for Thine infinite *power, wisdom,* and *goodness,* in the government of the world. But above all, we acknowledge Thine infinite *love* in the *redemption* of the world, by Thy Son our Lord Jesus Christ: and Thy *goodness* in sending by Him this comfortable message to Thy distressed creatures, *That whosoever receiveth and believeth in Him shall not perish, but have everlasting life.* We bless Thee for His holy *doctrine* and *example;* and for His precious *death,* and glorious *resurrection,* by which our sad condition, and *Thine* unspeakable love, have been wonderfully shewn to us. We give Thee thanks for Thy *Holy Word,* by which Thy works of mercy and providence have been preserved, and Thy will made known unto mankind. We bless Thy holy name, for sanctifying *one day in seven* to Thy service, to keep up the knowledge and remembrance of Thee, and of our *creation* and *redemption;* and for appointing Thy *ministers* to publish these truths to us in Thy Name, that we may render unto Thee that *honour, love,* and *obedience,* which becometh creatures to pay to their great Creator. And we beseech Thee, O God, to give us all such a deep and lasting sense of Thy great and undeserved mercies to us, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our *lips* but in our *lives,* by giving up ourselves to Thy service, and by walking

[1] [The Instructions and Prayers for Sunday are here omitted, being the same as above, p. 109 . . . 114.]

[m] The Ed. of 1781 gives here the same Prayer as in p. 114.

before Thee in holiness and righteousness all our days; and as we often hear how we ought to walk, and to please God, we may continue to do so unto our lives' end, through Jesus Christ our Lord. *Amen.*

A SHORT ADMONITION TO ALL, AND ESPECIALLY TO MASTERS OF FAMILIES.

Amongst the many growing vices of this profane age, one wretched and ungodly custom is too common; *viz.*, of people's falling to their meals, as beasts do to their fodder, without any thoughts of God, or thanks for His blessings[n]. And even too many of those who have not quite laid aside this Christian duty, perform it after such a slight and negligent manner, as makes it as sinful as the omission.

When a man like ourselves bestows a favour, we naturally give him thanks. Are not food, and the supports of life and health, mighty blessings? Is not God the sole giver of these? Are they not worth asking, and giving thanks for? This shews plainly, that this sin, being against the very natural notions of sense and gratitude, is of the devil, who makes the tables of too many to become a snare and a curse to them, by intemperance, gluttony, and drunkenness.

All Christians who have any regard to the example of their Saviour, who always glorified God, and gave Him public thanks for His blessings; or to the example of *St. Paul*, who would not omit this duty, though in bonds, and in the presence of a numerous company of heathens; all Christians, seeing the reasonableness of this duty, and the sin of omitting it, or of not performing it after a serious manner, will be inexcusable before God, if they neglect to glorify Him at their daily meals.

Now, that the most unlearned may not want words to ex-

[n] Grace before meals, the practice of the *Romans*.

Nec prius aut epulas, aut munera grata Lyæi
Fas cuiquam tetigisse fuit, quam multa precatus
In mensam.—Sil. Italicus. [vii. 748.]

Nor touch'd the meat, nor tasted was the wine,
Till every guest implored the Pow'rs divine.

press their thanks, and beg God's blessings upon themselves, and their daily food, these following may be made use of.

GRACES BEFORE OUR MEALS.

O God, who giveth food unto all flesh, grant that we may receive these Thy gifts with Thy blessing, and use them with sobriety and thankful hearts, through Jesus Christ our Lord. *Amen.*

Bless us, O God, and grant that we may receive these Thy gifts with Thy blessing; through Jesus Christ our Lord. *Amen.*

GRACES AFTER OUR MEALS.

May God, who hath given us bodily food, give us also spiritual food and life, and make us ever-mindful of the wants of others, for Jesus Christ's sake. *Amen.*

Make us truly thankful, O Lord, for our daily bread, and for all other mercies which we receive; and help us to love and serve Thee, the Giver of all good, for Jesus Christ's sake. *Amen.*

A

SHORT AND PLAIN INSTRUCTION

FOR THE

BETTER UNDERSTANDING

OF

THE LORD'S SUPPER;

WITH THE

NECESSARY PREPARATION REQUIRED:

FOR THE BENEFIT OF YOUNG COMMUNICANTS, AND OF SUCH AS HAVE NOT WELL CONSIDERED THIS HOLY ORDINANCE.

TO WHICH IS ANNEXED,

The Office of the Holy Communion,

WITH PROPER HELPS AND DIRECTIONS FOR JOINING IN EVERY PART THEREOF WITH UNDERSTANDING AND BENEFIT.

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EPISTLE DEDICATORY,

TO OUR UNKNOWN BENEFACTRESS[a].

MADAM,

SINCE we are not permitted to know you but only by your good works, you cannot be offended by this public acknowledgment of the great good you have done, and of the good example you have given, in an age abandoned to all the profane and idle ways of squandering estates and riches, without the least dread of an account to be given for such talents received and abused.

Your commendable zeal to restore and promote the knowledge and love of the *Bible*, at a time when this sacred book is attacked by infidels, and too much neglected by Christians, will, one would hope, be imitated at least by all such as consider that the *Christian Religion* at first, and afterwards the *Reformation*, which we all pretend to value, were carried on and established by publishing and dispersing the *Scriptures* in the language of every nation. And indeed it is to be suspected, that many of those who now set themselves so industriously to revile the revelations and doctrines of the Gospel, are in the service of that Church which denies Christians the free use of the *Bible*.

If this excellent kind of charity has suffered in the opinion of some, when they have not found the wished-for effects of distributing good books amongst the common people, it is much to be feared, that this has been too often occasioned by those who have had the part of distributing them; for

[a] A certain unknown PERSON who within these few years had laid out very considerable sums of money in purchasing *Bibles* and other Books of Devotion and Piety, for the use of the people committed to the care of the Author of these Papers. Ed. 1755.

This Lady (Mrs. GRACE BUTLER) had laid out very considerable sums of money in purchasing *Bibles*, and other books of devotion and piety, for the use of the people of the Isle of Man. Ed. 1781.

it will be found that the best of books, *when lightly given, will be lightly valued, and as lightly made use of.*

This, I hope, Madam, has in some measure been prevented by those who have been your almoners; who have taken care to give some suitable advice and instructions how to make use of your charity to the purposes of a Christian life.

I have often considered, and found by experience, that there is no way so likely to influence the lives of Christians;—to inspire young people with a sense of religion;—to keep them from backsliding;—and to secure, if possible, the growing age from the sad contagion of the present; as by leading them *very early* to an Ordinance, in which all the means of grace and salvation are exhibited to their view; and in order to which they are always required to consider their ways, to renew their purposes of obedience, and to beg those graces which are necessary to fit them for Heaven and happiness. I have therefore in the following papers endeavoured to make this holy Ordinance, and the duties required, as plain as may be to the meanest capacity.

And I hope I have taken care, as on one hand not to flatter sinners, so on the other, not to fill the minds of young people with unnecessary fears and scruples, or with the difficulties of a due preparation, with respect to a duty which ought to be the practice of their whole lives: as if nobody ought to go to this Sacrament, but such as are as perfect as ever they hope to be.

I have, therefore, in these short devotions, consulted both the capacities and tempers of *young Communicants, for whose use this is chiefly intended,* who are apt to be impatient, and weary of longer prayers.

And I would hope, that the specimen of Devotions before and after the Communion will not only answer that end, but will be of use to lead Christians to make proper reflections, when they read, or hear the Scriptures read, at other times: for want of which, these holy writings are too often read and heard without any great benefit, and without affecting the minds, or influencing the lives, of those that hear them daily.

Having observed with concern, how often people distract themselves with turning to other books of devotions when they should attend to the public service of the Church; to

prevent this I have added the whole Communion-Service, with such short *observations, prayers, ejaculations,* &c., as may be proper to help devout minds, without diverting them from the duty they are about.

And the *Observations* upon the *Rubrics,* upon the *Commandments* and *Warnings,* &c., which should be consulted at home, will be of use to shew those of our Communion, how well the Church has provided for the *instruction, edification,* and *salvation,* of all her members.

In short; there is nothing wanting to make this *holy Ordinance* to be reverenced and closed with by all persons, and upon all occasions, but a true understanding of its meaning, and the blessings annexed to it. Where this end is in any good measure attained, either by this or any other books on this subject, God will be greatly glorified; which is the great end intended by the following papers, and prayed for by,

MADAM,

Your affectionate Friend,

and Servant in Jesus Christ,

THE AUTHOR.

A SHORT INTRODUCTION

TO THE

TRUE UNDERSTANDING OF THE LORD'S SUPPER[a] *.

SECTION I.

SECT. I.

THERE are two holy Ordinances or *Sacraments* appointed by Jesus Christ, as most especial means of obtaining grace and salvation; which no Christian, who hopes to be saved, must wilfully neglect. These are, BAPTISM, and the LORD'S SUPPER.

It must be supposed, that you have already been made partaker of one of these two Sacraments; namely, that of BAPTISM; by which you were admitted into the congregation of Christ's flock, were restored to the favour of God, and had the *Holy Spirit* communicated to you, for a principle of a new and spiritual life; in order to awaken you, and to direct and assist that natural reason, with which God has endued all mankind.

But forasmuch as you have done many things contrary to the promise made in your name when you were baptized, and will stand in need of greater degrees of *grace* and *assistance*, to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you; you are therefore now called upon to be partaker of the other Sacrament, that of the LORD'S SUPPER; by which, upon your sincere repentance, you may obtain the pardon of all your past sins,

[a] Add "with preparatory Devotions, intended for the use and benefit of young Communicants."

* [In reprinting this Tract, the 4to. edition of Bishop Wilson's Works, 1781, has been followed. The footnotes shew the result of a collation with the 11th edition of the Tract, 1755. The reasons of this arrangement will be given in the Preface to the last volume.]

SECT. I.

and such other graces as you stand in need of, to bring you to eternal life and happiness.

Take care, therefore, that you understand what you are called to, as well as you are able; and God expects no more.

For if you go to the *Lord's Supper* without considering the reason of that Ordinance, and the very great concern you have in it,—without seeing the necessity and blessing of a *Redeemer*,—you will go with indifference, and return without such benefit as you might otherwise hope for.

To prevent this, you should seriously consider what account the holy Scriptures have given us of the condition we are in both with respect to this life, and the life which is to come: that is, That we are by nature sinners, and that, as such, God cannot take pleasure in us; and that if we die before we are restored to His favour, we shall be separated from Him, and miserable for ever.

This will lead you to enquire, how the nature of man came to be thus disordered, and prone to evil; for you must not imagine that God, who is infinitely good, created man in such a state of corruption as you now *see* and *feel him* to be; but that he must have fallen into this wretched condition since he came out of the hands of his Creator.

And so the Scripture informs us. In the third chapter of Genesis, we have this following account of the state of Man, before and after the fall; That Adam and Eve, from whom sprang all mankind, *were created in the image of God;* that is, holy and innocent; having *a perfect knowledge of their duty, a command of their will and affections,* and a *power,* through the grace of God, *to do what they saw fit to be done.*

In this condition they were placed in Paradise, *in a state of trial,* with a promise of immortal life and happiness, if they should continue to *fear,* to *love,* to *honour,* and *obey* their Creator; as also with an express warning of the dreadful consequence of their disobedience.

Notwithstanding which warning, they, through the temptation of the devil, transgressed the commands of God; and by doing so, they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a *blindness in the understanding,* such a *disorder in their will and affections,* as all their posterity feel to their sorrow; and be-

came subject to sin, and the punishment of sin, which is misery and death. SECT. I.

Concerning the *nature* and *greatness* of this sin, we are to judge of it by the greatness of the punishment inflicted upon them and their posterity. *For God, being infinitely just and holy, could not inflict a punishment greater than their sin deserved.*

Now this was the occasion of that *universal corruption* and *wickedness* which you see and hear of in the world, and which you cannot but in some measure feel in your own nature. For, as the Scriptures inform[b] us[1], *Adam begat his children in his own likeness;* that is, with such a depraved nature as his was then become.

[1] Gen. v. 3.

And now consider into what a sad condition these unhappy offenders had brought themselves; and remember *that this is your own condition, and the condition of all their posterity.*

The law of nature and reason was full in force, and could not possibly be dispensed with. At the same time they found, by sad experience, that as St. Paul describes the fallen state of man, *there was a law in their members warring against the law of their mind; so that the good which they would, they did not; but the evil that they would not, that they did*[2].

[2] Rom. vii. 23, 15.

There could not sure be a condition more deplorable than this: To live only to contract evil habits; and by doing so, to increase their guilt, to displease their Creator, and to leave an offspring as miserable as themselves.

This therefore gave occasion to God to manifest another of His most glorious perfections, that is, His infinite *goodness* and *mercy.*

For God foreseeing this lamentable condition into which they had fallen by departing from their obedience, His *goodness* had provided such a remedy, as that neither they nor any of their posterity should on account of *their* fall be eternally miserable, except through their own fault.

He therefore, in consideration of a *Redeemer,* one of the seed of the woman, who should make full satisfaction to the Divine Justice for their transgression, and who should *bruise the head,* or break the *power* of that *serpent* (the devil), which tempted them to sin;—in consideration of this promised seed,

[b] "Scripture informs"

SECT. I. God entered into a *new covenant* with them, by way of remedy for what was past, and could not be undone.

We have reason to believe that this *new covenant* was more fully explained to Adam than is set down in this short account given us by Moses, and as it is more fully explained in the Gospel; and which was to this purpose: *That, on condition of their sincere repentance, and sincere obedience afterwards, they should be restored to the favour of God; and, after death, to that life and happiness, which in their state of innocence was promised to them without tasting of death;* which favour they had forfeited by their disobedience.

And when we consider that our *first parents,* now become sinners, stood in need of an *atonement,* without which, while under the displeasure of God, their very lives must be a burden; and it being decreed by God, as it afterwards appeared, *that without shedding of blood there was to be no remission of sin;* that is, without the death of the sinner, or some one in his stead; we do therefore conclude, that at this time God did appoint *sacrifices,* or sin-offerings, to make an atonement for the soul, and to foreshew the *sacrifice* of Jesus Christ (which we now commemorate) until He should be offered in behalf of them and all their posterity.

And this appears from what follows in the next chapter of Genesis, where we find Abel, by faith (that is believing and depending upon this ordinance of God for the remission of sins, until the promised Redeemer should come; we find him) offering a *sacrifice* which was acceptable to God, that is, a *sin-offering,* which his brother not doing was rejected.

But here take notice, and remember, that these *sacrifices* could not take away sin, but only through obedience to the ordinance of God, and through faith in the promised seed.

They were indeed very instructive, and proper to lead sinners to repentance and amendment of life, when they saw that their sins could not be forgiven, *but by the death of an innocent creature,* bleeding and dying before their eyes, to make an atonement for sin.

And *as all good men,* before the coming of Christ, did most religiously keep up the remembrance of the promised seed, and obtained the pardon of their sins and acceptance with God *upon offering sacrifices through faith in a Redeemer which*

was to come; so *all Christians,* since the coming of that Redeemer, are obliged, as they hope for pardon and favour from God, to keep up the remembrance of God's great mercy, in sending us a Redeemer, and of what that Redeemer has done to save us; and this in the manner which He Himself hath ordained. SECT. I.

Now, that you may be more sensible of, and thankful to God for, this His infinite loving-kindness, and that you may be fully convinced of the necessity and blessing of a Redeemer, you ought to know and consider, that our *Saviour and Redeemer* came not *until man had been tried in all conditions;* IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON, and UNDER THE LAW GIVEN BY MOSES. All which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. Notwithstanding which, such was the goodness of God, that He sent, after all, *His own beloved Son,* to take our nature upon Him, and to assure mankind of the tender love which He had for His poor creatures, which were ruining themselves, without perceiving the danger they were in.

This was the *promised Seed;* promised to Adam, as *He* that should break the serpent's head, or power of the devil; promised to Abraham, as *He in whom all the nations of the earth should be blessed;* promised to the people of Israel, as *that Prophet* whom they should hear and obey at their peril; lastly, promised to David, *as One whose kingdom should have no end.* And indeed it was with *this promise* that God supported the spirits of all who feared Him, and were in fear for themselves, until the fulness of the time for His appearance should come.

And now this *promised Redeemer* being come, He first shewed by His own example, recorded in the Gospel, how men must live so as to please God. And the law of nature, as well as the law of Moses, having through sin been much obscured and perverted, He explained them, and gave us such other laws and rules as were absolutely necessary, to mend our nature, to restore us to the image of God, to keep us from backsliding, and to fit us for Heaven and happiness.

And because in the decrees of God, as was before observed, *without shedding of blood there could be no remission of sin;*

SECT. I. and it being impossible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of His love, and at the same time to shew how great His hatred to sin is, by the greatness of the punishment it required, *He sent His own Son to be the propitiation for our sins;* that is, to make satisfaction to His justice, and to take off the just displeasure which He had declared against sinners.

And His Son (blessed for ever be His goodness!) knowing how dreadfully sad the condition would be of all such who should live and die under the displeasure of God, and what inconceivable happiness they would deprive themselves of; He therefore, moved with compassion for so great a calamity, undertook to obtain their pardon.

In order to this, He clothed Himself with our flesh, that, as *man, He* might suffer what our sins had deserved; and as He was the *Son of God,* He might make a full and suitable satisfaction to the Divine Justice, offering Himself a *sacrifice* for the sins of the whole world; and for the joy of delivering so many millions of souls from misery, He endured *the death of the cross,* and all the afflictions leading to it, which we find recorded in the Gospel.

And by this worthy *sacrifice,* all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for His Son's sake, promised to pardon all such as shall repent and forsake their sins, *and bring forth fruits meet for repentance;* as also to give His Holy Spirit to all such as shall sincerely desire Him: and lastly to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavoured to observe the rules which He has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here awhile, and adore the infinite goodness of God, who did not overlook lost mankind, but sent His Son to redeem us.

He might in strict justice have required men to live[c] up to the law of *nature* and *reason* given in the state of innocence,

[c] "have lived."

on pain of being for ever separated from His presence; but instead of that, He has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance, when we have done amiss, and return to our duty. SECT. I.

Consider this seriously; and you cannot but express your thankfulness after some such manner as this:

THE PRAYER.

Blessed be God for ever for this instance of His love to fallen mankind, in committing the miserable case of His unhappy creatures to no less a person than His own Son! We are not worthy of all the mercies which Thou hast shewed Thy servants. Grant, O God, that this wonderful love may not be lost upon me; but that knowing my sad condition by nature, I may be truly convinced of the necessity and blessing of a Redeemer; and that I may, with a heart full of gratitude, join with Thy Church in giving our devoutest thanks to Thee, and in keeping up the remembrance of what Thy blessed Son has done and suffered for us; to whom with Thee and the Holy Ghost, be all honour, praise, and thanksgiving, for ever and ever. *Amen.*

SECTION II.

The end and Institution of the Lord's Supper.

St. Paul concludes his first Epistle to the Corinthians with this remarkable direction; "If any man love not the Lord Jesus, let him be Anathema, Maranatha:" that is, Let him be separated from your communion, as one under the displeasure of God, and, without a timely repentance, in no possibility of being saved: nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of His mercy that was ever offered to man, as well as the only means of his salvation.

To prevent this, and to hinder sinners from forgetting (which they are but too apt to do) this token of God's infinite love, and to fix the love of Jesus Christ more surely in our hearts and memory, He Himself hath taken care, that His

SECT. II.

love and mercy should throughout all generations be remembered: He did therefore ordain this Sacrament as a memorial of our redemption, and of His love for us, as a pledge to assure us of it, and as an outward means and sign of testifying, as well as increasing, our love to Him.

The holy Apostles of Christ, who were present when He first administered this Sacrament, give us the following account of its end and institution:

They signify to us, in the first place, that *this Sacrament* was ordained by Christ the same night in which He was betrayed; and after they had observed the *Passover,* which had been ordained to preserve the memory of their great deliverance from the bondage *of Egypt,* and which did prefigure, and was a prophecy of a much greater deliverance, which Jesus Christ was to be the Author of, not only for them but for all mankind: and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing[d], when they crucified Jesus Christ, *the true Paschal Lamb,* the very *same* month, the very *same* day of the month, and the very *same* hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper,* as the Apostles relate it, "Jesus Christ took bread and blessed it, and brake it, and gave it to His disciples, saying, Take, eat: this is My body, which is given for you: this do in remembrance of Me. He took also the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is My blood of the new covenant, which is shed for you, and for many, for the remission of sins: this do, as oft as ye shall drink it, in remembrance of Me. For as oft as ye shall eat this bread, and drink this cup, ye do shew the Lord's death till He come."

In obedience therefore to this command of Jesus Christ, who has delivered us from a much greater bondage than that of Egypt, the Christian Church keeps up the memory of *His love, His sacrifice,* and *His sufferings,* and *death,* after this solemn manner:

First, as an acknowledgment that our lives, and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon *His table,* by the *hands* of His own

[d] "a doing"

Minister, a portion of His creatures, the best we have for the support and comfort of our natural life, namely, *bread* and *wine*. After this the *bread* and *wine* are consecrated, the *bread* is broken, and the *wine* poured out, to represent the death of Christ, whose body was broken, and whose blood was shed for us.

Then the *Minister of God*, as the *steward* of Christ's household, applies these blessings to every person who receives this Sacrament, in this devout prayer: "The Body and Blood of Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life."

And we may be assured of it, that this *Sacrament* will be to every worthy communicant, what the *tree of life* would have been unto *Adam* and *Eve* in Paradise; and that as *they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this bread, now endued with a life-giving Spirit, and live as we ought to do, are in no danger of death eternal.

These being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us by His sacrifice and death.

And when any *Christian* does wilfully, and for want of faith, deprive himself of this spiritual food, he falls, as our *first parents* did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ; of which we are bound to keep up the remembrance after this solemn manner: That, whenever we pray for any favour or blessing, we may remember to do it *in His name*: That, whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to be forgiven *for Christ's sake*.

For God grants whatever we ask, and which He sees to be for our good, when we ask *in faith*, that is, *in His Son's name;* and therefore the Church concludes all her prayers in these most prevailing words; *for Jesus Christ's sake*.

In one word; we do by this Sacrament keep up a continual correspondence with our Lord in Heaven; and hold communion with Him, and with all the members of His

SECT. II.

Body, which receive nourishment and growth from Him, as the branches from the tree in which they are grafted, and from which when they are separated, they can bear no fruit, and are only fit to be burned.

And as every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such, as every one, even the most unlearned, may understand, if it be not his own fault. And so indeed it is: for as an Israelite, under the Law[1], being obliged to lay his *hand* upon the *head* of his sacrifice, confessing his sins, and laying them, as it were, *upon that creature*,—as he did easily understand that this was to shew him that death was the due reward of sin; that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature:—

[1] Levit. i. 4.

As this was plain to the meanest Israelite, even so the most unlearned Christian, when he considers that our Lord Jesus Christ became a sacrifice for us, and that on Him all our sins were laid,—on Him who knew no sin;—he will easily understand how sad our condition was, which required such a sacrifice: that this therefore ought to humble us, to lead us to repentance, to make us fearful of offending God, and to abhor those sins which cost Jesus Christ His life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of His death, ought to be very dear to us; and that the oftener we remember it in the manner He ordained, the more graces we shall receive from God, the firmer will be our *faith*, the surer our *pardon*, and the more comfortable our *hopes* of meeting Him, not as an *enemy* but as a *friend*, at whose *table* we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause awhile, until you have expressed your gratitude for this mercy, after some such manner as this following:

THE PRAYER.

O Jesus! who hast loved us, and washed us from our sins, and purchased us by Thy own blood, and didst ordain this Sacrament in order to secure us to Thyself, by a grateful re-

membrance of what Thou hast done and suffered for us; make me truly sensible of Thy love, and of our sad condition, which did require such a sacrifice. SECT. II.

May I always receive this pledge of Thy love, the offers of mercy, pardon, and grace, tendered to us in this holy Ordinance, with a thankful heart, and in remembrance of Thee, our great and best benefactor; in remembrance of Thy holy example, of Thy heavenly doctrine, of Thy laborious life, of Thy bitter passion and death, of Thy glorious resurrection, of Thy ascension into Heaven, and of Thy coming again to judge the world!

And may I never forget the obligations[e] Thou hast laid upon us, to live as becomes Thy disciples; and to forsake every course of life contrary to Thy Gospel. Cease not, O Lord, to love us; and by the grace vouchsafed in this Ordinance, cause us to love Thee with all our hearts. *Amen.*

SECTION III.

How a Christian ought to prepare himself for this Sacrament.

As the above account of this holy Ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required is such as will neither puzzle the understanding, nor burden the memory, nor take up too much of the time of those that are engaged in the most necessary employments of life.

The Church had regard to all her members, when she gave this short and plain direction to such as prepare to go to the Lord's Supper:—

That they examine themselves,

"Whether they repent them truly of their former sins?"

"Whether they stedfastly purpose to lead a new life?"

"Whether they have a lively faith in God's mercy through Christ?"

[e] "obligation"

SECT. III.

"Whether they have a thankful remembrance of His death?" And,

"Whether they be in charity with all men?"

Now, forasmuch as all Christians, who are capable of examining themselves and their own consciences, are bound, as they hope for salvation through Christ, to go to this Sacrament; and because young people are often at a loss how to examine themselves upon these several heads: here follow a few plain directions, which they that can read should read with care; and they that cannot, if they have a true concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a work which must be well-pleasing to God.

The first head on which you are to examine yourself is,

CONCERNING YOUR REPENTANCE.

By what you have already heard concerning the *fall of Man*, you understand how all men became subject and prone to sin: and you cannot but feel it to be so by sad experience. We are assured also, and this by the Spirit of God, that without a sincere repentance no man must hope to be saved.

Now, by repentance, you are to understand a man's condemning himself for having done any thing displeasing to God; either such things as God has forbidden, to keep us from ruining ourselves; or by omitting such duties as He has commanded, in order to fit us for happiness when we die.

So that if either the *fear* of God's displeasure, or a *love* of Him who has been so good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to His will and command. You will also beg Him most earnestly to forgive you what is past: and you will promise and resolve, through His grace and help, not wilfully to offend Him again. And lastly, you will not forget to pray for His *grace* every day of your life; without which your best resolutions will come to nothing.

This is *that repentance*, concerning which you are required to *examine* yourself, before you go to the Lord's Supper.

Most people, it is true, are ready to own that they are sinners, and cry, *Lord, forgive us;* and this too often without

any great concern, or purposes of amendment. But this you will not think sufficient, when you seriously consider, that the *end* and *punishment* of sin are not to be seen in this life. SECT. III.

If therefore you stand in any fear of the judgment of God, set yourself seriously to consider your past life; see whether you have not lived, or do not now live, in any known *sin*, or *evil habit*; for example; of *lying*[f], or *swearing*, or *drinking*, or *filthy talking*; of *uncleanness*; of *keeping loose and profane company*, of *following unwarrantable pleasures and diversions*, or *of leading an idle, useless, sinful life.*

If this has been your case, resolve to break off all these, and all such like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of one *who can destroy both body and soul in hell.* Consider the vows that are upon you, and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask *when* you are to begin this necessary work, (if it is not already begun,) the answer is short: the very moment you ask the question; and this because if you find an unwillingness in yourself to set about it now, that unwillingness will every day increase: very probably you will never repent, unless God, by His judgments, or by the sight of death, shews you your sad error, when it may be too late to be of any real use to you.

Now, if these considerations affect your heart, as sure they will if you have any regard for your salvation, represent your desires to God in some such words as these following:

THE PRAYER.

Blessed be God, who by His grace, and by the voice of His Church, hath called me to repentance! Discover to me, O thou Searcher of hearts, the charge that is against me, that I may know, and confess, and forsake, the sins I have fallen into. Give me that true repentance to which Thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin. And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into Thy hands; let Thy

[f] "Of *Lying*, for example,"

SECT. III.

blood and merits plead for me, and by Thy mighty intercession procure for me the pardon of my past offences; that Thou mayest say unto me, as Thou didst unto the penitent in the Gospel, *Thy sins are forgiven;* so that I may go with a quiet conscience to Thy holy table. *Amen.*

SECTION IV.

Concerning the Purposes you are to make, of leading a New, that is, a Christian Life.

In the first place, take especial notice, that God accepts of our *repentance on this condition only,* that we may afterwards glorify Him by an holy Christian life.

And as He delivered the people of Israel from bondage, not that they might do what was right in their own eyes, but that, becoming an *holy nation,* they might be an honour to their Deliverer[1]; even so, Christ has redeemed us from the bondage of sin and Satan, that He might redeem us from this present evil world, and purify unto Himself *a people zealous of good works.*

[1] Deut. xiv. 2.

And as the former perished, that is, all such as did not answer the end of their deliverance, so most surely shall we do, if we do not obey our Redeemer.

Your duty to *God,* your *neighbour,* and *yourself,* you have known from a child; be assured of it, you will meet with temptations from the *devil,* the *world,* and your own *corrupt heart,* both to neglect and transgress the commands of God.

It will be absolutely necessary, therefore, that you arm yourself betimes, both with *holy resolutions,* and with this *holy Ordinance,* which you are preparing to go to, that you may be able, through the grace of God, to go on in the way of salvation.

Now your duty to God is, *To believe in Him, to fear,* and *to love Him,* with all your *heart* and *soul;* forasmuch as you stand indebted to Him for all you have, or value, or hope for, in *this* or the *next life.*

SECT. IV.

Do but consider how you would behave yourself, if you were but half so much obliged to any man on earth; How dearly would you *love* him: How often would you *think* of him! How would you strive to *please* him! How would you be grieved if you should be so unhappy as to offend him! How soon and how earnestly would you beg his pardon, to be restored to his favour.

Now, if you thus love God, it will appear in such instances as these: you will have a very great regard *for every thing* that belongs to Him: you will not use His *name* to any idle or wicked purpose: you will religiously observe the *day* consecrated to His honour and service: you will carefully attend the *house* and *worship* of God: and behave yourself with reverence and devotion while you are in His presence. You will hear His *word* with attention, and have a great regard for His *ordinances*, and for the *persons* whom He hath appointed to administer them.

If you truly *fear* God, you will part with any thing as dear as a *right hand*, or a *right eye*, rather than provoke *Him who can destroy both body and soul in hell.*

If you believe *Him* to be the *fountain of all good*, you will pray to Him daily. And if you *put your whole trust in God*, as it is your duty to do, you will endeavour to be pleased with all His dealings with you, you will never *murmur* at the ways of His providence, nor suffer your heart *to fret against the Lord.* And especially you will never attempt to better or secure your condition by any evil ways: believing assuredly, that God can and will make you full amends in the next life, for what you want or suffer in this in submission to His will.

Lastly, your duty *is to be thankful to God.* The way to be so is, to look upon every *mercy* you receive as the gift of God; every *danger* you escape, as owing to His *care* and *providence*; every *good thought*, every *good purpose*, every *occasion of doing good*, as the effect of His *good Spirit.*

Think, and *act*, and *purpose thus*; and it will be as natural to thank God for all the dispensations of His providence, as it is for you to beg any blessing from Him, which you stand most in need of.

Stop awhile, until you have considered these things, and

SECT. IV. until you have expressed your sense of them in this following Prayer.

THE PRAYER.

This is indeed the first and great command, *to love Thee, O God, with all our heart:* for on this depends our salvation. But even this must be the gift of Thy grace: for this grace I now apply to Thee, to make my love and fear of Thee the governing principle of my whole life; that I may always do what I believe will please Thee; that I may carefully avoid what I know will offend Thee; and that I may live as having Thee the constant witness of my thoughts, words, and actions.

Give me a stedfast faith in Thy word and promises; a firm trust in Thy power. Let the fear of Thy justice keep me from presumption, and a sense of Thy goodness from despair. Defend me from all those bewitching snares which destroy our love of Thee: from worldly cares; from all sensual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget, that Thou alone art worthy to be feared and loved. Grant me these mercies for Thy Son Jesus Christ His sake; whose love and death we are going to commemorate. *Amen.*

SECTION V.

Your Duty to your Neighbour and Yourself.

This is the *second great command,* and will require the most solemn resolutions you can make, before you go to the Lord's Supper.

Consider therefore whether you can sincerely resolve as follows:

I dare not, I will not be indifferent *how* I lead my life. I know what God has commanded me, and I purpose sincerely to do it.

I will, in the first place, be obedient to the lawful com-

mands of my *superiors,* and especially to *those who watch for my soul.* I do sincerely purpose in all my dealings to remember the command given me by my Saviour, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF: and therefore I will make a conscience of doing the *least wrong* to any man; of using any *deceit,* or *fraud,* or *oppression;* or of taking advantage of the *ignorance, mistakes,* or *necessity,* of my neighbour; knowing assuredly, that he who wrongs his neighbour does the greatest injury to himself. And if at any time I am convinced that I have done him any wrong, I will make him satisfaction as far as I am able, without being forced by law *to do unto others what I would they should do unto me.* SECT. V.

To this end, I will endeavour to live *peaceably* and *charitably* with all people; avoiding all *malice* and *revenge,* and *evil-speaking* and *contention,* as much as possibly I can. And I will speak the truth at all times, and especially when I am called to my *oath,* whether it be *for* or *against* my worldly interest.

AS TO THE DUTY I OWE TO MYSELF—I am convinced, that my first and great concern ought to be, *to take care of my own soul.*

I do therefore stedfastly purpose to lead a serious life, as one *under the sentence of death* ought to do; to be *sober, temperate,* and *chaste;* that, when I die, I may be admitted into the paradise of God, where no *unclean* thing must enter.

To this end, I resolve to keep a watch over myself, that I may avoid all such *company,* such *pleasures* and *diversions,* as may make me lose the remembrance of death, and the account I must give. I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *prosperity,* nor taking pleasure in the *calamities,* of my neighbour.

And forasmuch as a life of *idleness* and *luxury* is hateful to God, I will strive to do my duty in the state of life in which His providence has placed me; not flattering myself that *I do no evil,* when *I do no good* in my generation; lest the sentence upon the unfruitful tree be passed upon me, *Cut it down, why cumbereth it the ground?*

These duties I will endeavour to perform as a proof of the love and reverence I bear to God, who is so good as to accept

SECT. V.

of my repentance, and a *sincere* though *imperfect* obedience. And if, through *weakness, temptation,* or *sudden surprise,* I shall be so unhappy as to forget any of these resolutions, and fall into sin, I will, as soon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now, if your conscience can witness for you that you piously purpose to live after this manner, you may safely go to the Lord's table, and the blessing of God will go along with you.

Go no further till you have considered these purposes again; for they are to be the purposes of your whole life, and of every day of your life. And then address yourself to God, that through His gracious assistance, they may make the more lasting impression upon your mind.

THE PRAYER.

Gracious God, who hast given us precepts, and an example to walk by, let the remembrance of them be always seasonably present with me. Give me grace to practise them conscientiously; to reverence my betters, and all that are in authority, and especially such as are ordained to pray for, and to bless us in Thy name. Let my love for Thee and for my neighbour keep me from all acts of injustice, or injury, to his body or good name: let me never wilfully vex or trouble him; never covet what is his, or envy his prosperity. May I ever be ready to help and comfort all such as are in distress! Give me grace to be faithful in all things committed to my trust; that I may never pervert truth and justice; never propagate slander, or raise evil reports, nor ever tempt others to sin. Give me the spirit of temperance and chastity, and grant I may never provoke Thee, by any instance of uncleanness, to shut me out of Heaven, where no unclean thing can enter. Give me grace so to order my conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ; for whose sake I beg to be heard. *Amen.*

SECTION VI.

The next thing you are to enquire into is, Whether you have a lively faith in God's mercy through Christ.

Now, because so very much depends upon our having such a *faith*, the Holy Ghost has given us all the arguments, all the assurance, that our hearts can desire. *God so loved the world, that He spared not His own Son,* (saith the Apostle,) *but gave Him up for us all*[1]. Can there be a greater, a surer pledge of the love of God for His poor creatures? He made Him to be sin (that is, a sin-offering): He delivered Him to death in our stead. Can we, after this, doubt of, or distrust, the mercy of God?

[1] Rom. viii. 32.

Observe the method St. Paul takes to confirm our faith, by giving us the strongest proofs of our acceptance with God. "God," saith he, "commended His love to us, in that while we were enemies we were reconciled to Him by the death of His Son: much more, being reconciled, we shall be saved by His life[2]." What may we not, after this, hope for from God?

[2] Rom. v. 10.

In short, Jesus Christ has redeemed *us* from the curse of the law. *Through Him we have peace with God*[3]. This is the only foundation of our *faith*, our *hope*, and *confidence*. He is our *Sacrifice*, our *Mediator*, our *Advocate;* the knowledge of which ought to remove all occasions of *despair* and *fear*, from the displeasure of God.

[3] Rom. v. 1.

Indeed, if we should attempt to go to God without an interest in Christ, we could hope for nothing but to be rejected; but when we go to Him as *redeemed* by His own Son; and represent to Him, as we do *in this holy Sacrament*, what He has done and suffered for us, we approach Him as entirely reconciled to us.

But then you must remember, that He gave Himself for us, and hath redeemed us from the power of the devil, for this end, *that He may purify unto Himself a people consecrated to His service.* Consecrate therefore yourself to Jesus

SECT. VI.

Christ, and with faithful Abraham stagger not at the promises of God; but go to this Sacrament with a full assurance of faith, that God will pardon your sins, and give you all the graces you shall stand in need of. Only remember, *that this faith itself* is the gift of God, and must be prayed for, for Christ's sake: which you may do after this manner:

THE PRAYER.

I BESEECH Thee, O God, by that love which moved Thee to give Thine own Son for lost mankind; give me a faith in Thy promises for His sake, as firm as Thy word, on which my faith is grounded; and let me never presume upon Thy gracious promises, without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed. May the remembrance of my Saviour's love, and of Thy great mercy, be ever seasonably present with me, to keep me from despair! And may my faith in Thy promises support me in the hour of death! May my Redeemer be my refuge, His blood and merits plead for me, that I may have my lot and portion with those whom He hath purchased with His most precious blood. *Amen.*

SECTION VII.

Whether you have a thankful Remembrance of Christ's Death, is[g] *the next thing you are to enquire into.*

Now this will always bear some proportion to the sense you have of the *evil* He has delivered you from, and the *blessing* He has by His death procured for you.

Consider, therefore, yourself as a *poor, sinful, lost, undone* creature, without a *Redeemer*. Consider what that Redeemer has done for you: what He did, and what He suffered, when He took upon Himself to answer for the sins of men.

Consider that He was the Son of God; that *He had done no wrong, neither was guile found in His mouth;* notwithstanding this, being to answer for sinners, He was treated and punished as a sinner deserves to be: He was *despised!*

[g] *this is*

SECT. VII.

set at nought! persecuted and *rejected* by His own people, whom He came to redeem!

He was *betrayed* by His own disciple; falsely *accused;* unrighteously *condemned;* unmercifully *scourged;* had a murderer preferred before Him; was crucified as a *malefactor:* and in the very midst of His torments, was most inhumanly reviled!

Consider the reason of all this. It was not only to satisfy the justice of God for the sins of men, and procure their pardon upon their repentance and future obedience; but also to shew mankind what treatment *sin* and *sinners,* who have rebelled against their Maker, do deserve; and to teach us, when God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that *we* ought to take our cross patiently as our Redeemer did; and be content, and even pleased to fulfil the will of God, in following His example *in His sufferings* in this life, that we may be partakers of His glory in the next.

In the next place, consider the blessing which Jesus Christ hath by His death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to resist and overcome him. He hath prevailed with God to overlook the untowardness of our nature; to pardon our greatest offences, upon our true repentance; and being by His death *reconciled* to God, we have, for His sake, free liberty to apply to Him, as *children* to a *father,* for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know, and to do, what is necessary to fit us for Heaven and happiness; and He has prevailed with God, that these shall be our certain portion, if we are not wanting to ourselves. In one word; Jesus Christ has entirely freed us from all fears of what may come hereafter, if it is not purely our own fault. The most unlearned Christian may know what is required of him; the greatest sinner may depend upon pardon on his repentance; the weakest Christian may depend[h] upon necessary assistance: and the meanest Christian is sure not to be overlooked.

By all which you may perceive what *thanks* you owe to

[h] rely upon all

SECT. VII.

God for your great and good Redeemer, and for what He has done and suffered for you; which you will do well to express in some such manner as this:

THE PRAYER.

Give me leave, O God, to mention before Thee the death of Thy Son, and the infinite blessings I have received thereby: add this to all Thy favours, I beseech Thee, that I may never forget these mercies; never forget to be thankful for them; but that I may preserve the remembrance of them in the manner which He hath ordained. I thank Thee, O God, for that word, in which Thou hast caused these Thy mercies, and His example, to be recorded. Make me truly sensible of that love which brought Him down from Heaven; and how sad our condition was, which required such a sacrifice. May I learn by His patience, humility, self-denial, and resignation, what virtues are most acceptable to Thy Divine Majesty! And may I take Him for my Lord and Master, and Teacher, and Example; and dedicate myself to Thee, and to Thy service, for His sake! *Amen.*

SECTION VIII.

The last Enquiry you are to make is, Whether you are in Charity with all the World.

Concerning which, take especial notice, that the two great ends of this Ordinance mentioned in Scripture, are: *The first,* To keep up the remembrance of Christ's death, till His coming again; *The second,* To be a solemn *token* of our *communion* with Jesus Christ, and of our *union* and *charity* with all His family.

To this end He has ordained, that as all Christians, *high* and *low, rich* and *poor,* shall make up one body, of which He is the Head; and one family of which He is the Master; so they should all eat at one table, of one bread, as a sign of

SECT. VIII.

that *love,* and *peace,* and *friendship,* and *readiness* to help one another, as occasion shall require, and as members of the same body will naturally do.

And indeed your acceptance with God will very much depend upon your hearty good-will for every Christian, and for all mankind.

Therefore you must take especial care, lest there be any person with whom you are not at peace; whom you cannot forgive, and pray for, and do him all the good that can in reason be expected from you: that you be disposed to make satisfaction to any person that has been injured by you, or who may have taken just offence at your words or actions; this being a duty which Jesus Christ Himself has commanded[1]. And that you be ready to *forgive* every person who may have injured you, as you expect *forgiveness* of God: remembering the dreadful sentence mentioned in Matt. xviii., "Thou wicked servant, I forgave thee all thy debt: shouldest not thou have had compassion on thy fellow-servant, even as I had pity on thee? And the lord was wroth, and delivered him to the tormentors."

[1] Matt. v. 23.

And lastly, you are to take care that you love, *not in word only, but in deed, and in truth;* that is, that you do good, as well as give good words; and relieve Jesus Christ in His poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to any body as to him that hath it; *it being more blessed to give, than to receive;* and to forgive, than to insist upon satisfaction for injuries and wrongs done to us[2].

[2] Acts xx. 35.

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

THE PRAYER.

This is My commandment, that ye love one another as I have loved you. Hear, O my soul, what thy Saviour has commanded thee: He who loved us, and gave Himself an offering and a sacrifice to God for us.

May this Thy love, O Jesus, be the motive and pattern of my love and charity for all mankind! Where this hath not

SECT. VIII.

been my practice, I implore Thy gracious pardon; and beseech Thee to fortify my soul against all the suggestions of *Satan,* or my corrupt nature and blind passions; that I may always be prepared to go to Thine altar with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest Thine enemies Thy friends, by laying down Thy life for them. Be Thou my advocate with God for grace to follow Thy heavenly charity and example, that *I may overcome evil with good;* that I, and all the members of Thy family, *may love as brethren:* that we may always meet at Thy table as sincere friends, and part with true love and affection, as becomes Thy disciples. *Amen.*

SECTION IX.

General Observations, pertinent to the Subject of the foregoing Sections[i].

By this time you see the *reason* of this institution; the *necessity,* as well as the invaluable *blessing,* of observing it religiously; and the manner of preparing yourself for it, as often as you shall have[k] an opportunity.

And remember, that the oftener you look into the state of your soul, in order to go to this Ordinance, the less trouble you will have to make your peace with God when you come to die; and the less danger you will be in of falling into a state of sin and security, which has been the ruin of an infinite number of souls.

Besides this, you will have the greatest comfort of life, when you perceive that you are still growing in grace, and tending to that perfection which must fit you for Heaven.

On the other hand, if you turn your back upon this Ordinance, it must be because you will not be at the pains to understand your *duty,* your *interest,* and your *danger.*

You have not considered that there is no *pardon,* no *grace,* no *salvation,* to be hoped for, but by pleading with God what

[i] This title omitted. [k] "shall" om.

His Son hath done, and suffered, and merited for us, and in the manner He has ordained. SECT. IX.

And if you will consult your own conscience, it will tell you, that some of these following are the true, though most wretched causes of your contempt of this command of your Saviour's. Either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake; or you are not willing to renew your vows made in Baptism; or, which is generally the case, you have no real concern for your soul; only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In the mean time you are guilty of a *sin* too like the *denying the Lord that bought you.* You bring an evil report upon an Ordinance of Christ, as if it were not worth observing; you harden wicked people in their infidelity, and neglect of their salvation, by calling yourself a Christian, and living like a heathen, in the contempt of one of the greatest means of salvation. You live in a state, in which all your prayers, whether public or private, whether for yourself or for others, will be rejected.

In short; you provoke God every day more and more to withdraw His grace,—to leave you to your own corrupt way of living, till you have filled up the measure of your sins, and prepared for yourself a sentence not to be heard without trembling; *I tell you, that none of these men that were bidden, shall taste of My supper,* the marriage supper of the Lamb in Heaven.

How great then must the sin of *those* be, *who neglect to administer,* and of *those who turn their backs* upon this Ordinance, upon which our salvation depends! *It being the blood of Christ which must cleanse us from all sin*[1]. [1] 1 John i. 7.

Observations on receiving the Holy Sacrament worthily, or unworthily[1].

After all, this is not to encourage any person to go to the Lord's Supper without a *wedding garment,* without a due regard to the duty. For a man may go so unworthily, as to receive *judgment* instead of a *blessing.*

For example; *Such as live* in any known sin unrepented

[1] This title omitted.

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of; *such* as are not sincerely resolved to live and be governed by the known laws of the Gospel; *such* as live at variance with their neighbours, without being willing to be reconciled; *such* as have done wrong, and will not make satisfaction, as they are able; lastly, *such* as go *out of mere custom*, without considering the *end* or *benefit* of the Ordinance; and return to their usual sinful liberties as soon as the service is over.

All such ought to know that they went unworthily. And if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations before they go again to the Lord's Supper.

But then let them not, at the peril of their souls, deal deceitfully, and make this a pretence of neglecting to go to this Ordinance for the future; lest they provoke God *to leave them to themselves*, which is one of the greatest judgments that can befall them.

On the other hand, let not any well-meaning Christians be *discouraged* with *fears* of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the *benefit* and *change* wrought in them which they hoped for; but let them consider that a state of *holiness* and *perfection* is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us:

A good Christian not being *one* who has no inclination to sin, but *one* who, through the grace of God, immediately *checks* and suffers not such inclination to grow into evil habits.

God, who knows our infirmities, will accept our *sincere endeavours*, though attended with *imperfections* and *backslidings*, provided we condemn ourselves for them, and strive to amend.

And let us remember for our comfort, that Jesus Christ Himself pronounced all His disciples (*the traitor excepted*) to be *clean*, that is, *qualified* to receive this Sacrament, which He was going to administer to them, although he knew them to be subject to very great *failings* and *infirmities;* which soon appeared, when they all forsook Him, contrary to their solemn promises. But this they repented of, and were forgiven by their compassionate Redeemer.

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If therefore *you love* God and your neighbour, *though not so fervently* as you could wish; if you have a real *desire* of being better than at present you find yourself to be; if the fruits of the Holy Spirit, though in a very low degree, do appear in your life; lastly, if you do daily *pray* for God's graces, that you may, in His good time, be what He would have you to be, and do not live in any known sin; by no means forbear to go to this Ordinance, as often as you have an opportunity; and depend upon God's blessing, and an increase of His graces.

THE PRAYER.

Grant, O God, that I may never draw down Thy judgments upon myself, either by turning my back upon this Ordinance, or by going to it without thought, and unworthily. May Thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to Thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing Thy favour, and my own salvation! And if it be Thy will, grant that I may always find such comfort and benefit in this Ordinance, as may encourage me to observe it with joy unto my life's end.

Give me leave to recommend to Thine infinite mercy the miserable condition of all such, as neglect so great means of grace and salvation. Awaken all Christian people into a sense of this duty; open their eyes, and correct their mistakes, that they may be convinced that this is the only means of making their peace with Thee, and of rendering their persons and their prayers acceptable to Thy Divine Majesty, through Jesus Christ our Lord. *Amen.*

SECT. X.

SECTION X.

Meditations on several texts of Scripture, proper to be used a little before receiving[m].

Every well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the thoughts of his duty, and the blessing he hopes for, warm in his heart until the time of receiving.

Some of *the following Scriptures,* and meditations upon them, may, through God's grace, answer that end; nor will they take up too much time, because some or more of them, as occasion offers, may be devoutly used in the midst of business.

And this method of devotion is here proposed, to lead Christians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. *Thou sayest I am rich, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*

This is the sad condition to which, as sinners, we are subject; and it is Thy mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that blindness which would hinder me from seeing my own misery; and from that *pride* which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true sense of the maladies I labour under, and keep[n] me, for Thy mercies' sake, and for the sake of Jesus my Redeemer.

Psalm li. 17. *The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise.*

But most unfit is *mine* to be to God presented, until I have obtained His pardon for the many sins by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, saith the Lord; and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

I do acknowledge my sin unto Thee, O God; and mine

[m] This title omitted.

[n] help

iniquities will I not hide: I do therefore implore Thy par- SECT. X.
don, and plead Thy gracious promise, with full purpose of heart, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful, and desperately wicked: who can know it?*

I cannot, indeed, answer for my own heart, but there is nothing[o], O Lord, impossible with Thee; in Thee I do put my trust: let me never be put to confusion. Keep it ever in my heart, what an *evil thing* and *bitter* it will be, *to forsake the Lord.*

1 John iii. 8. *He that committeth sin* (who abandons himself to live in known sin) *is of the devil;* is under his power and government.

Preserve me, gracious God, from so fatal a blindness, to choose *Satan* for my *lord and governor,* instead of Thy *blessed Son,* who laid down His life to redeem us from the dreadful tyranny of the devil.

1 John ii. 25. *This is the promise that He hath promised us, even eternal life.*

How infinitely good is God, to give us so great encouragement to save ourselves from ruin! Give me, I beseech Thee, a firm faith in this promise, that no *fears* may terrify me, no *pleasures* may corrupt my heart, no *difficulties* may discourage me from serving Thee.

Matt. xvi. 24. *If any man will come after Me, let him deny himself, and take up his cross, and follow Me.*

O my Saviour! who pleasedst not Thyself, but tookest upon Thee the form of a servant: let me not profess to follow Thee, without endeavouring to follow the blessed steps of Thy most holy life; Thy *patience, meekness,* and *humility;* Thy *great disregard* for the world, its *pleasures, profits,* and all its *idols;* Thy sensible concern for the miseries of men: Thy unweariedness in doing good; Thy constancy in prayer, and resignation to the will of Thy Father. Let me part with any thing, as dear as a *right hand* or a *right eye,* rather than not follow Thee.

Matt. vi. 24. *No man can serve two masters: ye cannot serve God and mammon.*

May I never set up any *rival,* O God, with Thee, in the

[o] no word

SECT. X.

possession of my heart! May I never attempt to reconcile Thy service with that world *which is enmity with Thee!* Give me, I beseech Thee, the *eyes of faith*, that I may see the world, what in truth it is; the danger of its *riches*, the folly of its *pleasures*, the multitude of its *snares*, the power of its *temptations*, its *deadly poison*, and certain danger of drawing my heart from the love of Thee.

Matt. xxii. 37, 39. *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.*

O that the love of God *may be the commanding principle of my soul;* and that I may have this comfortable proof of His love abiding in me, that I study to please Him, and to keep His commandments: that my love to my neighbour may be such as God has commanded; that I may *give*, and *forgive*, and *love*, as becomes a disciple of Jesus Christ!

1 John iii. 14. *We know that we have passed from death unto life, because we love the brethren.*

What it is to *love my neighbour as myself*, Thou, O Lord, hast taught me in Thy holy Word: never to *wrong*, or *deceive* him; never to *grieve* him, or without a cause to *create* him trouble; never to *treat* him with *contempt* and *scorn;* never to be *pleased* with his *misfortunes* and *faults;* but to *rejoice* in his *happiness*, and *help* him in his *wants*. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us:* that is, He was treated as one under the curse of the law[1].

[1] Deut. xxi. 23.

Blessed God! How great was our *misery*, how great was Thy *mercy*, when nothing could save us from ruin, but the death of Thy Son! I see by this how hateful sin is to Thee. Make it so to me, I beseech Thee. May I never flatter myself that Thy mercy will spare me, if I continue in sin, when Thou sparedst not Thine own Son, when He put Himself in the place of sinners! May I never provoke Thy justice! May I never forget Thy mercies, and what Thy Son has done for me!

Tit. ii. 14. *He gave Himself for us, that He might redeem us from all iniquity; and purify unto Himself a peculiar people, zealous of good works.*

Blessed be God that I am united to this people by *Bap-*

tism! Grant that I may never disgrace Thee, or my Christian profession, by an ungodly life. O Thou, who hast redeemed us from sin and death, cause me to understand, to value, and ever remember Thy great love; and to shew that I do so, by a life *consecrated* to Thy service.

2 Tim. ii. 12. *If we deny Him, He will also deny us.*

How many deny Thee, O Jesus, without *thought* and without *dread!* Do they know what they do, who *lightly* turn their backs upon this Ordinance; who make a mock of sin, which cost Thee Thy life; who are ashamed of Thee and of Thy Gospel, out of regard to men, who by[p] their unchristian lives do renounce Thy service? Do they consider what it is *to be denied by Thee?* That it is to have no *interest* in Thy *death,* Thy *merits,* and *mediation!* Gracious God deliver me from this dreadful *sin* and *judgment!*

Matt. xxvi. 35. *Peter said, Though I should die with Thee, yet will I not deny Thee.*

Preserve me, gracious Lord, from a presumptuous opinion, and dependance on my own *strength,* without the aids of Thy *grace:* let me see, in this sad instance, my weakness without Thy assistance, and my ruin without Thy help.

Luke xxii. 61, 62. *And the Lord turned and looked upon Peter; and Peter remembered the words of Christ: and went out, and wept bitterly.*

O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty: let this instance of Thy mercy be our comfort, since so great and repeated a crime did not exclude *this penitent* from Thy mercy: but let not this make us fearless of offending Thee, lest we never repent.

Luke xxii. 3, 4, 5. *Then entered Satan into Judas, and he communed with the chief priests, how he might betray Him unto them; And they covenanted to give him money,* &c.

If I should provoke Thee, O God, by resisting Thy Holy Spirit, to leave me to my own *natural corruption,* and to the power of Satan, I see in this wretched man what wickedness I am capable of. Lord God, *abandon* me not to my own choices. *Shut* my heart against that *covetousness,* which was the root of so great a sin. *Keep me from presumptuous sins,*

[p] to men? who by

SECT. X. *lest they get the dominion over me:* and secure me under the conduct of Thy Holy Spirit, for Jesus Christ's sake.

Deut. xvi. 16, 17. *Thou shalt not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.*

Shall I appear before Thee, O God, worse than a *Jew?* Can I give anything to *Thy poor,* but what I have received *from Thee?* How can I say that I love Thee much, if I give sparingly to them whom Thou hast appointed *in Thy place* to receive *our alms?* Give me an heart, O God, to give according to Thy blessing upon me, and as I expect Thy blessing upon myself and substance.

1 Pet. iv. 10. *As every man hath received the gift, even so minister the same one to another, as good stewards.*

O God, who hast taught us that we are all but thy *stewards,* keep me, I beseech Thee, from that great injustice of defrauding *Thy poor* of their right: give me grace to *moderate* all my vain *desires* and *expences,* that I may have to give to them that need; and that the *measure* of Thy blessings to me may be the *measure* of my charity to others.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup* [q].

Enable me, O Lord, so to examine, and to judge myself, before I go to this Holy Sacrament, that I may not be condemned by Thee, when Thou comest to judge the world in righteousness. And pardon, O Lord, the many times in my life past, that I have gone to this Ordinance without that care and devotion required of all worthy communicants, for Thy mercy's sake. *Amen.*

[q] This text and reflection omitted.

INTRODUCTION

TO THE ORDER FOR ADMINISTRATION OF THE LORD'S SUPPER.

That you may profit by the following assistance[r], be advised to read the *Communion Service* with the *Directions* and *Meditations,* some time before you go to the Sacrament, that you may attend to every part of the Public Service without distraction.

Whenever you have time for your private devotions, let them be so *secret* that nobody may be disturbed by you.

And if, instead of *repeating* the Prayers and other parts of the Service, after the *Minister,* as the manner of too many is, to the disturbance of such as are near them;—if, instead of doing so, you would secretly say, Amen, at the end of every petition, you will find this the very best way to keep your mind intent upon your devotions.

If any person, who is ordained to administer this Sacrament, shall think fit to cast his eye upon this Book, I would beseech him to consider seriously how many Communicants there are, who have no ordinary way of coming to the knowledge of this great duty, or other help to their devotion, besides what the Church has provided for them in this Office: that therefore, in compassion to such, this Service ought to be performed with the greatest *deliberation,* as well as *devotion,* that the *unlearned,* who are generally the greatest number, may be *edified,* as well as *instructed.*

[r] assistances

THE ORDER FOR ADMINISTRATION OF THE LORD'S SUPPER.

First Rubric.

¶ *So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate at least some time the day before.*

Observations.

It is with great reason that the Church has given this order; therefore do not neglect it. You will have the comfort of knowing, either that your *Pastor* hath nothing to say against you; or if he has you will have the benefit of his advice; and a good blessing will attend your obedience to the Church's orders.

Second Rubric.

¶ *And if any of those be an open and notorious evil-liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

If you are conscious to yourself (though your Pastor should not know it) that your life has been such as hath given *offence* or *scandal* to your Christian profession, do not go to the Sacrament until you have given some plain proof[s] of your repentance, and purpose of leading a new life. But then, as you hope for God's grace and mercy, do not put off the doing of this one moment, lest you provoke God *to leave you to yourself;* for then you never will repent.

[s] proofs

Third Rubric.

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table until he know them to be reconciled.*

And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

Observations.

The Lord's Supper being a Sacrament and token of reconciliation and friendship with God and man; such as will not forgive the injuries they have received, nor make satisfaction for the injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a *curse* instead of a *blessing*.

But then *such* would do well to consider, that while they are under these bad dispositions, they are at enmity with God as well as with their neighbour; and therefore are not qualified even to *ask*, much less to *hope* for any favour from Him: there being *no mercy for him*, who will not *shew mercy* to his neighbour: this being an express condition of our peace with God. *Matt.* vi. 15.

And we should always remember, that "He that loveth not his brother abideth in death." 1 *John* iii. 14.

It is God who saith this: and dare we delay to be at peace with our neighbour, even one day, if we can help it?

Fourth Rubric.

¶ *The table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's*

It may so happen, that you did not know that the Sacrament was to be administered, until you saw the Communion Table covered: However, if you have been a constant communicant before, do not turn your back upon the holy Ordinance; but say in your heart, *I will most gladly close with this blessed occasion of remembering the death of my Redeemer.*

Prayer, with the Collect following, the people kneeling.

THE COMMUNION SERVICE.

When the Minister begins, lay aside all other Books, and attend to the service of the Church, than which there never was provided a better Help to Devotion.

Our[t] Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. *Amen.*

Observations.

Because the love of God will make all His commands easy, and to be obeyed with cheerfulness; we therefore beg of Him to purify our hearts by faith, that we may love and fear Him, and keep His commandments, upon which all our happiness depends.

Rubric.

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments*[u]*; and the people still*

We see with what great judgment these *commandments* were appointed to be read in this service, since by the law is the knowledge of sin; and when we are convinced in our own

[t] The Lord's Prayer should always be said with the greatest deliberation and devotion; and especially at this time, when we beg of God the Bread which must nourish us unto life eternal, and all the graces necessary to obtain that invaluable blessing.

[u] When it is considered how many people there are who have no other way of coming to the knowledge of their duty; it will appear with what great reason the Priest is required to read these *commands of God distinctly*, and how religiously this Rubric ought to be observed.

kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

conscience, that we have not kept a law which is *holy, just*, and *good*, we shall then see the NEED *and the* BLESSING *of a* REDEEMER; and how earnestly we ought to beg of God, for His sake, *to have mercy upon us; and to incline our hearts to keep these laws.*

OBSERVATIONS AND DIRECTIONS.

THAT you may obey the following commands of God with cheerfulness, you ought to be firmly persuaded—That God, who standeth in no need of our obedience and service, hath given us these laws merely for our [x] good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these commands in this view, and as they are the effect of the great love of God for His poor creatures, or else you will look upon them as a burden, and obey them with an unwilling mind.

Prepare, therefore, to hear them with attention and reverence suitable to Him whose commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by His death delivered us from the curse and punishment due to those that break them; having prevailed with God to accept of our repentance, and to enable us by His grace to observe them better for the time to come.

Communion.

Minister.

God spake these words and said, I am the Lord thy God: thou shalt have no other Gods but Me [y].

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to

Observations.

When you consider how apt every man is to have his idol,—something which he admires or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him,—you will see the reason and the necessity of this command; and will most heartily beg of God to keep you from such idolatry, and that you may love Him with all your heart, and above all things.

The proneness of all nations to the

[x] our own.

[y] The law of nature and right reason, being the law of man in the state of innocence, would still have been a sufficient guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by the transgression of our first parents, and the wickedness of their posterity. It was then that God republished these laws by Moses in writing, to awaken men, and to be a standing witness against all such as would not consult their own consciences, and the law written in their hearts.

Communion.

thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh His name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner

Observations.

vile idolatry of making and worshipping images, and the creatures they represent, shews the absolute necessity of the authority of God, to prevent so great a sin, and contempt of the Divine Majesty; and the judgments that would follow.

At the same time, God has given us the greatest encouragement to obey this, and all His commands; assuring us, that both we and our children's children shall reap the blessing of our obedience.

Happy it is for the world that men are restrained (as far as a command, and the fear of God and His judgments will restrain them) from profaning His name to idle and wicked purposes. Were it not for this, all reverence for oaths, and for God Himself, would be lost among men.

When we consider how backward we are to learn our duty, how apt to forget it, and unwilling to put it in practice, we cannot but acknowledge the necessity and kindness of this command; which obliges every man, who loves and fears God, to keep one day in seven holy to the Lord; in order to preserve the knowledge of the true God, and His glorious per-

Communion.

of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is; and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Observations.

fections, and of our creation and redemption, that we may fear, and love, and adore Him as we ought to do. The neglect of this duty, commanded from the beginning, having in all probability been the occasion of that deplorable state of ignorance and idolatry in the heathen world, as it has been of very remarkable judgments upon many of those among Christians that have profaned this day.

And indeed to profane the Lord's day, is, in a manner, to deny the God that made us and the world.

The infinite mischiefs occasioned by undutiful children, by rebellious subjects, by unfaithful servants, and by the little regard had to those that watch for our souls, shew the great goodness of God; who, in order to prevent those evils, hath given this command, with a promise of an especial blessing to such as obey it.

Men must be abandoned to all inhumanity, who do not acknowledge the great mercy of God, in forbidding us, upon pain of His displeasure, to shorten our *own*, or *other* men's lives, by *violence*, *intemperance*, or by such *evil usage*, as may make their lives miserable, and a burden to them.

If the sins of *whoredom*, *impurity*, and *uncleanness*, and that *luxury*, *drunkenness*, and *sloth*, which leads to them, had not been forbidden by God Himself, the world would have set light by them; and, as bad as it was, would have been much more wicked.

Communion.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

Observations.

Every one, whose *rights* and *properties* have been invaded by *violence*, or *fraud*, or *injustice*, or *thievery*, do easily see the *reason*, and *goodness*, and *necessity* of this law of God; and therefore ought to pray most earnestly that it may be religiously observed by themselves and others.

Evil-disposed people being capable of doing the greatest mischief to the *estates*, *reputations*, and *lives* of their neighbours, by false *oaths*, and lying *stories*, God hath most mercifully consulted the good of mankind, by a law forbidding them, at their peril, to ruin themselves and others by such wicked ways.

The *wisdom* of God, and His *goodness* to us, appears in this command: laying a restraint upon the very evil *desires* of our hearts, because this is the *source* and *spring* of all manner of wickedness.

By this law He shews us, that all our *thoughts* are known to, and will be *judged* by Him at the great day.

Whoever considers the sad effects of men's disobedience to these laws, in the lives of idolaters, common swearers, profaners of the Lord's Day, undutiful children, rebellious subjects, murderers of men's lives and reputations, whoremongers, thieves, perjured witnesses, and covetous persons, and the judgments that attend them, will have reason to bless God, who has given us rules to live by; and will most earnestly beg Him to write and keep them in his own and all men's hearts.

Rubric.

¶ *Then shall follow one of these two Collects for the Queen*[z], *the Priest standing as before, and saying,*

[z] So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church; and so rule the heart of Thy chosen servant VICTORIA, our Queen and Governor, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed word and ordinance; through Jesus Christ our Lord, who with Thee, and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: we humbly beseech Thee so to dispose and govern the heart of VICTORIA Thy servant, our Queen and Governor, that in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Rubric.

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle. Then shall be read the Gospel, the people all standing up*[a]. *And the Gospel ended, shall be sung or said the Creed following,*

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

that are in authority; for *them* first, that, remembering they are in the place of God, they may endeavour to promote *His* glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws; and secondly, for *ourselves*, that we may obey our governors out of a principle of conscience, and in obedience to God. [In the ed. 1755, this note is part of the text, and is headed, *Observations upon this Rubrick.*]

[a] We are all required *to stand up* at the reading of the Gospel, to shew, that we have a very particular respect for, and with reverence attend to, every thing that was said or done by, or recorded of, our most blessed Lord and Master.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the VIRGIN MARY, And was made man, and was crucified also for us under PONTIUS PILATE. He suffered and was buried, And the third day He rose again according to the Scriptures, and ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life. Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

Now you will have time to say secretly,

Lord, increase my faith: Grant that I may die in this faith, and in the communion of Thy holy Church; and be united to Thee, and all[a] Thy members, by a faith and charity that shall never end.

Communion.

Rubric.

¶ *Then the Curate shall declare unto the people what holidays or fasting days are in the week following to be observed.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.*

Observations.

The Church having taken care that her clergy shall do their duty, in giving notice of such holidays, &c. as are to be observed; every good Christian will endeavour to observe them, not as is the manner of thoughtless people, in idleness and intemperance; but in going to church, and praising God for His mercies vouchsafed us in Jesus Christ, and for His holy Apostles, by whose labours we were brought from the power of *Satan* unto God.

If you hear the Sermon with a religious attention, you will be much better disposed to receive the Sacrament worthily.

[a] to all

Rubric.	*Observations.*
¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory*[b], *saying one or more of these sentences following, as he thinketh most convenient in his discretion.*	*Now say secretly:* I will give as I am able, according to the blessing of the Lord my God, which He hath given me. And when you give your *alms*, say, Lord, pardon all my vain expenses; and accept of this testimony of my gratitude, for what I have received from Thee.
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.	O heavenly Father, give us all grace, that we may honour Thee, both in our *lives* and by our *alms*, and that Thou mayest be glorified by those that receive them.
Lay not up for yourselves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt.* vi. 19, 20.	Magnify the power of Thy grace, O God, upon us, in freeing our souls from the *love of riches.* That we may have the greatest part *of our treasure in heaven; and that our hearts may be there also.*
Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *St. Matt.* vii. 12.	May this rule of eternal justice be ever present with us, that neither *self-love*, nor *interest*, may lead us to transgress it.
Not every one that saith	Grant, O God, that we may never

[b] *The following Prayer was used by the pious Author before receiving and administering the Sacrament.*

Give me grace, O merciful God, now I am going to Thine Altar, that I may in some measure answer the work appointed me, in offering a sacrifice unto Thee, in order to communicate the Bread of Life to Thy people.

O that I may never obstruct Thy graces by any unworthiness, for Thy Son Jesus Christ His sake.

Keep from my heart and mind, O God, all vain and worldly thoughts. Bless my devotions, increase my faith, pardon my infirmities, and make me an acceptable guest at Thine Altar. [This note om. 1755.]

Communion.	*Observations.*
unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. *St. Matt.* vii. 21.	build our hopes of salvation upon an *outward* profession only, without a life of *holiness* and *good works.*
Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix. 6.	If thou, O God, givest me ability, give me an heart to be both just and charitable, that Thou mayest say unto me, as Thou didst unto this *publican, Salvation is come to thy house.*
Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.	Shall the *soldier*, the *husbandman* and *shepherd*, all have their wages, and Thy *Ministers* only, O Jesus, be grudged theirs? God forbid! Vouchsafe unto me, and to all Christians, a better mind, I beseech Thee.
If we have sown unto you spiritual things, is it a great matter, if we should reap your worldly things? 1 *Cor.* ix. 11.	May the good Spirit of God bless the heavenly *seed* sown by His Ministers, that both *they* and *we* may reap the fruit of their labour.
Do ye not know, that they who minister about holy things, live of the sacrifice? And they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* ix. 13, 14.	Since Thou, O Jesus, hast ordained this, far be it from me to *envy*, or to *deprive* Thy servants of the right which Thou hast given them.

Communion.	*Observations.*
He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.	It will be our own fault, if we reap not a plentiful crop. "Let us proportion our alms to our ability, lest we provoke God to proportion His blessings to our alms." *Bishop Beveridge.*
Let him that is taught in the Word minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* vi. 6, 7.	There is nothing, O God, which we can give to Thy ministers, equal to the blessings which we receive from them, who *minister* unto us the means of *grace* and *salvation.*
While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi. 10.	Blessed be God, that I have yet time! Lord, give me an heart to do good, *before the night cometh, when no man can work.*
Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.	Give me, O God, a *pious* and a *contented* mind: and for the rest, *Thy will be done.*
Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17—19.	Bless God, ye that have riches, if He has given you *grace* and *power* to give them with a liberal hand and cheerful heart, without which they will be the occasion of certain ruin.

Communion.	*Observations.*
God is not unrighteous that He will forget your works and labour that proceedeth of love; which love ye have shewed for His name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.	My God, we have nothing but what is Thine; and yet Thou makest Thyself a *debtor* to us, for what we give to Thy *poor*, and to Thy ministers. How great is this[c] goodness!
To do good, and to distribute, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.	May our prayers and our alms go up before Thee, O God! and graciously accept them for Jesus Christ's sake.
Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *John* iii. 17.	Thou, O God, canst support all Thy *poor* without our assistance; but it is by *them* that Thou triest our faith, and our love for Thee.
Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.	Give me, O Lord, a true compassion for the miseries of others, that Thou mayest have compassion on me, *at the great day*.
Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* iv. 8, 9.	I thank Thee, O God, that Thou judgest not by the greatness of the *gift*, but by the *heart*, and the ability of the giver; and wilt reward accordingly.

[c] "His"

Communion.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Observations.

To Thy account, O God, I place my charity to the poor Thou sendest unto me; and I know that I shall be no loser.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli. 1.

Keep me, O God, from all idle and vain expenses, that I may *always* have to give to him that needeth. At the *hour of death*, and *in the day of judgment*, good Lord, deliver me.

Rubric.

¶ *Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose: and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

You will now have the comfort of seeing your *alms* presented unto God by His Minister, in order to bring down His blessing upon yourself, and upon the rest of your substance and labours, according as you have been a *niggardly* or a *cheerful* giver.

¶ *And when there is a Communion*[d], *the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

The Priest now, and not till this time, placeth the *bread* and *wine* upon the Lord's Table in the sight of the communicants, as a *public acknowledgment* that our *lives*, and whatever is necessary for their preservation, are owing to the gift of God.

After which done the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

We are now going to exercise another and most extensive branch of Christian charity towards the whole Church of Christ; which you should seriously attend to, that you may add (secretly) *Amen* to every petition.

[d] If this Rubric is not strictly observed, as in many places it is not, the intent of the Church is defeated, and a very instructive circumstance is omitted.

ALMIGHTY and everliving God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; we humbly beseech Thee most mercifully [*to accept our alms and oblations, and**] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess Thy holy Name may agree in the truth of Thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes, and governors; and specially Thy servant VICTORIA our Queen; that under her we may be godly and quietly governed: And grant unto her whole council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

Communion.

Rubric.

¶ *When the Minister giveth warning for the celebration of the*

Observations and Directions.

If you seriously attend to the following exhortations or warnings, you

Communion.

holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding,) after the Sermon or Homily ended, he shall read this exhortation following:—

Observations and Directions.

will learn what you ought to do, in order to be a worthy communicant.

And you would do well to read them over again when you return home, that you may fix them in your memory, and that they may be a *standing rule* to go by through your whole life.

DEARLY[e] beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of His meritorious cross and passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty GOD our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and

Believe it for a certain truth, that such as are not religiously disposed to go to this Ordinance, are unqualified to *ask* or *receive* any *blessing* or *favour* from God.

That therefore you may lay hold of every occasion offered you, consider seriously what you are called to.

First, To *obey* an express command of Jesus Christ, by whom alone you can hope for salvation.

Secondly, To testify to the world that you *belong to Him;* and to join with His *family*, in order to recount and acknowledge the most inestimable blessing, which He hath purchased for His Church.

And *Thirdly*, To devote yourself to Him, and to His service, who is continually interceding for all such as go unto God by Him.

And very many will be the benefits of embracing every occasion that is offered you.

You will not easily fall into a state of *sin* and *security*, being so

[e] When it is considered how many poor Christians there are, who have little or no other means of coming to the knowledge of this Ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these Exhortations, every Pastor will think himself obliged in conscience, and as he values the edification of his flock, to read these Exhortations *with the greatest deliberation*, and with an affection that shall even force the attention of his hearers.

Communion.

so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God: but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; *First*, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according

Observations.

often put in mind of the danger of going carelessly and unprepared.

You hear in what a good preparation consists,—in confessing your sins to Almighty God, with full purpose of amendment of life, in exercising the duties of *charity*, in *giving* and *forgiving*, &c.

All which being done in obedience to the command of Christ, must needs be acceptable to the Divine Majesty, and, in time, gain you all those graces which you can desire or stand in need of.

And for your comfort remember, that if you are *prepared*, as you ought to be, for this Sacrament, you are prepared for *death*, and for a *blessed eternity*.

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation: and how many, through a most stupid ignorance and negligence, *deprive themselves* of it: and you cannot but give God thanks, both for the opportunities which He affords you, and for the graces He gives you, by your resolving to close with them.

But still take care, that you go not with an evil conscience, as Judas did; with any bad design or malice in your heart; or while you live and resolve to die in any known sin unrepented of:

Or,

Lastly, without fully purposing, through the grace of God, to lead a life becoming a Christian.

Communion.

to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's

Observations and Pious Reflections.

Consider, therefore, the great hazard you run of going to the Sacrament while you live in any known sin; you will provoke God to leave you to yourself, and to that evil spirit, who is continually seeking whom he may be permitted to devour.

Do not despise so kind an *offer* as the *Minister* of God now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of sins, which perhaps you were not before aware of, and which may rise in judgment against you; or clearing up *some doubts* which might proceed from a *disordered mind* or *state of health*, rather than from an *evil conscience*.

And do not entertain a thought so injurious to the merciful promise

Communion.

word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

[1] St. John xx. 23.

Pious Reflections.

of your Saviour to the Pastors of His Church[1], or imagine that the *Absolution* given by His Minister, after he hath enquired into the *motives* and *manner* of your repentance, according to the rules of the Gospel, —do not imagine that this will be of no avail to the health of your soul, and to the comfort of your mind.

Rubric.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation:*

No minister of God must say that he cannot get such a convenient number as the Rubric requires to communicate with him as often as he himself is disposed, until he can truly say that he has applied to his people more than once in the words of this Exhortation following;—and until he has begged of God to touch their hearts with a sense of their duty and danger, as He promises, and will not fail to do, considering how very much depends upon so sacred and saving an Ordinance.

When the *tender love of God* will not prevail with Christians to consider their ways, they will learn from this *Exhortation*, what they must expect from the *despised offers* of mercy.

Dearly beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the

Say therefore to yourself, Why am I so earnestly, so lovingly invited? Why is my Pastor, why is the Church, so much concerned for my going to the Lord's Supper? Is it not because they know, that this is the most acceptable way of serving God, of securing His favour and my own salvation?

Communion.

guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married,

Pious Reflections.

Is it not because they would have me to look into the state of my soul, as I must do before I go to this Sacrament, that I may not live in the way to ruin till I am surprised by death, and utterly unprepared for the account I must give?

Shall my Saviour's and His Minister's *love* and *care* be lost upon me? Is this the way to shew my thankfulness for the mercies I hope for on account of His death?

Is *He* the *better* for my services? Or do I not indeed serve myself most, when I obey His commands, and accept of His invitation?

They that be whole, indeed, *need not a physician;* but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be *invited*, *entreated*, *compelled*, to give God thanks for the greatest blessing He ever bestowed on men; and to lay hold on the only means of making my peace with Him?

Doth it repent me that I was dedicated to God in Baptism?

How should I tremble, if I should be required to *renounce* my Saviour, and all my hopes in His death!

What can be more like it, than frequently *turning my back* upon this Ordinance when I am invited?

How many tears did it cost St. Peter, for saying that he was not Christ's disciple? Will it be accounted a *less* crime in me to deny Him *in deed*, by refusing to join myself with His disciples?

What if this should be the *last* opportunity that God will vouchsafe me? This having been the case of many before me.

Communion.

were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the name of God; I call you in Christ's behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded; which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind; for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

Pious Reflections.

Can I expect to be received, after *so many wilful neglects*, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall most stand in need of it?

Let me consider what I am invited to: To thank my *Saviour* for my *redemption:* To engage Him to be my *advocate* with God for my pardon: To declare my *love* and *charity* for all mankind, which He has been so good as to redeem: And to declare my resolutions of living as becomes a Christian.

It is true, I am *unworthy* (and who is not of himself unworthy of God's mercy?) and so am afraid of going *unprepared.* But then I will consider that these very *fears* of offending God are *some degree* of preparation; and to refuse when I am invited, will but increase my guilt.

I will therefore go, that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

DEVOTIONS[f].

After Notice given of the Lord's Supper to be administered.

I ADORE Thine infinite mercy and goodness, blessed God, for that Thou hast given Thy Son, our Saviour Jesus Christ, not only to die for us, but to be our food and sustenance in this holy Sacrament: Give me, I most humbly beseech Thee, grace to understand and to consider the dignity of that holy mystery; that I may go holy and clean to that heavenly feast, in the marriage-garment required by Thy Son, and be by Him received as a worthy guest at His Table. Grant this for His sake, O blessed God. *Amen.*

BAPTISMAL VOW[f].

BY Thee, O God and Father, I was *created!* By Thee, O Jesus, I was *redeemed!* By Thee, O Holy Ghost, I was *sanctified!* O holy, blessed, and glorious Trinity, three Persons and one God, to whom I was dedicated in *Baptism*, and to whom I devoted myself at *Confirmation*, I do now renew the vows I then made of *becoming Thy faithful servant unto my life's end.*

I renounce the *devil* and all his works; the *world* and all that is evil in it; *the lust of the flesh, the lust of the eye, and the pride of life;* resolving, by Thy grace, neither to follow, nor be led by them. *I believe all the Articles of the Christian Faith; and I will, by the grace of God, keep His holy Will and Commandments all the days of my life.* Amen.

Rubric.

¶ *At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:*

Directions and Devotions.

If you seriously attend to this *Exhortation*, you will be better able to judge how well you are prepared: you will see the *benefits* you may depend on by a worthy preparation, and the *evils* you expose yourself to, by going rashly, or out of mere custom, to this holy Sacrament.

Communion.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of

[f] These Sections om.

Communion.

the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us: we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mys-

Directions and Devotions.

Here say secretly, May it be according to this word to me, and to every soul here present!

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to Thy holy Table.

Discover to me, O Searcher of Hearts, the charge that is against me, that I may know, and confess, and abhor, all the errors and offences of my life past. O God, give me such a true sorrow for all my sins, as shall, by Thy grace, enable me to use all the means, how bitter soever, to root them out of my soul; that I may serve Thee with a quiet mind, through Jesus Christ our Lord. *Amen*[g].

I am, indeed, a miserable sinner! God be merciful to me!

I believe: Lord, increase my faith.

[g] This prayer om.

Communion.

teries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

Directions and Devotions.

Blessed be the glorious Trinity for our redemption.

In these Thy sufferings, O Jesus, I see the punishment due to sinners.

Blessed be Thy holy name for this instance of Thy love and concern for sinners, lest they should forget themselves and Thee!

May I never forget this valuable blessing! May I never neglect this way of preserving the remembrance of it!

Rubric.

¶ *Then shall the Priest say to them that come to receive the holy Communion:*

Directions and Devotions.

Communion.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

I do sincerely repent, and I am sorry for my sins.

I forgive, as I hope to be forgiven.

This I purpose by the grace of God to do.

May it be to mine, and to the comfort of every soul here present!

Rubric.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the ministers; both he and all the people kneeling humbly upon their knees, and saying,*

This most excellent *Form of Confession* may be made use of in private, by every one who is preparing himself for the Sacrament.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time have most grievously committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever

hereafter serve and please Thee in newness of life, To the honour and glory of Thy Name, Through Jesus Christ our Lord. *Amen.*

Rubric.

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution:*

Devotions.

Communion.

Almighty God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins!

¶ *Then shall the Priest say,*

Hear[h] what comfortable words our Saviour Christ saith unto all that truly turn to Him.

Come unto Me all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

Make me, O Jesus, truly sensible of *my sad condition*, that I may more gladly go to Thee for help.

So God loved the world, that He gave His only-begotten Son, to the end that

I believe: Lord, increase my faith, that I may ever *love* and *obey* Thee, who hadst such love and concern for me to save me from perishing.

[h] These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them, and to apply them every one to the comfort of his own soul; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance.

Communion.

all that believe in Him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 *St. John* ii. 1, 2.

Devotions.

I receive this truth, O Lord, with a thankful heart. O let not *that compassion* be lost upon me, which moved Thee to come into the world *to save sinners.*

I have sinned, *O blessed Advocate;* and do therefore put my cause into Thy hands, that by Thy *Blood* and *merits,* and powerful *intercession,* Thou mayest procure my pardon.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.
Ans. *We lift them up unto the Lord.*
Priest. Let us give thanks unto our Lord God.
Ans. *It is meet and right so to do.*

¶ *Then shall the Priest turn to the Lord's table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, holy Father*, Almighty and everlasting God!

* *These words,* [Holy Father,] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Communion.

Therefore with angels and archangels, and with all the company of heaven, we

Directions and Devotions.

If this *form of praising* the Most High God were oftener in Christians' mouths than it is, it would most certainly render them more worthy

Communion.

laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

Directions and Devotions.

both to join in this service here, and in heaven, with the angels of God, hereafter.

Proper Prefaces.

Upon CHRISTMAS-DAY, and seven days after.

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

These short Prayers following may be made use of in your private Devotions, *either in Church or at home.*

FORM in me, O God, by the power of the same Spirit, all the graces and virtues which Thy *Holy Son* came to teach us, when *He clothed Himself with our flesh*, in order to restore us to Thy favour, and to fit us for heaven.

Upon EASTER-DAY, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with angels, &c.

MAY that all-powerful Spirit, which *raised up* Jesus our Lord from the dead, *raise me from the death of sin unto the life of righteousness;* that living in Thy favour, I may die in peace, and rest in hope of a blessed resurrection!

Proper Prefaces.

Upon ASCENSION-DAY, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with angels, &c.

Upon WHIT-SUNDAY, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with angels, &c.

Devotions.

ST. JOHN xii. 26.

Where I am, there also shall My servant be.

GIVE me, O God, such a lively faith in this promise, as may influence my *will*, my *heart*, and *life*, that, devoting myself entirely to Thy *service*, and following the holy *example* of Thy Son, I may, through His merits and mediation, be made eternally happy.

I ADORE Thy goodness and mercy, O God, for the invaluable blessing of the Gospel, established in these nations by the power of the Holy Ghost. May the same *good Spirit*, *sanctify*, *govern*, and *preserve* this Church! Keep all her members from the spirit of error and delusion! Guard her faith against the restless attempts of Satan and his agents; and lead us all in the way of life eternal, through Jesus Christ our Lord. *Amen.*

Proper Prefaces.

Upon the Feast of TRINITY only.

WHO art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

Devotions.

O ETERNAL God, who hast manifested Thyself to us Christians, by Thy mighty love to lost mankind; accept of my devoutest thanks, O Father, for sending Thy Son to redeem us; for Thy compassion, O Jesus, in laying down Thy life for us; and for Thy graces, O Holy Ghost, to make us fit objects of the Divine mercy.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory; Glory be to Thee, O Lord most High. *Amen.*

Rubric.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following:*

Directions.

When the Priest acknowledges, in the following humble form, his own and the communicants' *unworthiness*, and God's unmerited *kindness*, in admitting them to His table; make this act of humility *your own*, by attending to it most devoutly.

Communion.

WE do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us.

Rubric.

¶ *When the Priest, standing before the table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth:*

Directions and Devotions.

Here there will be a decent pause, *when you will have time privately to offer this short prayer for yourself, and for all present.*

The good Lord pardon me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed *according to the purification of the sanctuary!* 2 Chron. xxx. 18, 19.

Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: who, in the same night that He was betrayed*, took bread; and, when He had given thanks†, He brake it, and gave it to His disciples, saying, Take, eat‡, this is My Body, which is given for you: Do this in remembrance of Me. Likewise after supper He* took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this† is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

* Here the Priest is to take the Paten into his hands:

† And here to break the Bread:

‡ And here to lay his hand upon all the Bread.

* Here he is to take the Cup into his hand:

† And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any Wine to be consecrated.

Directions and Devotions.

Say secretly,—Send down Thy Spirit and blessing upon this means of grace and salvation, which Thou Thyself, O Jesus, hast ordained.

Most merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee; and send down Thy Holy Spirit on this sacrifice, that He may make this Bread and this Wine the Body and Blood of Thy Christ, that all they who partake of them may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be worthy of Thy Christ, and obtain everlasting life; Thou, O Lord Almighty, being reconciled unto them, through the same Jesus Christ our Lord. *Amen*[1].

Grant, O God, that I may so eat the Flesh of Thy Son Jesus Christ, and drink His Blood, that my sinful body may be sanctified by His most holy Body, and my soul washed in His most holy Blood, that I may evermore dwell in Him and He in me. *Amen*[1].

Rubric.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling.

Directions.

While the Minister and others are receiving the Communion, you may employ the time you have to spare in reading some of the *Scriptures* following, and the *Meditations* upon them.

Remember that no posture can be too humble, when we are to receive a pardon, and a pardon which must deliver us from death eternal.

DEVOTIONS.

St. Luke xv. 2. *The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

I thank Thee, O Jesus, for this instance of Thy charity for sinners: I do indeed confess that I am one of that

[1] These Paragraphs om. 1755.

wretched number; and do beseech Thee to receive me, though a very unworthy *Guest*, that I may eat at Thy table, and be partaker of Thy favours.

St. Matthew xx. 32, 38. *Jesus said, What will ye that I should do unto you? The blind men said, Lord, that our eyes may be opened.*

O Lord, Thou knowest the *desires* of my heart; for it is Thy grace that has wrought them in me, and besides Thee there is none else that can help me; I pray Thee, therefore, that Thou wouldest have compassion *on me*, as Thou hadst *on these blind men*, that the *eyes* of my mind may be opened; that I may recover *the light* which sin hath deprived me of; that I may see the *great goodness* of God, in sending Thee to redeem us; that I may see the due *reward* of sin in Thy *sufferings* and *death;* and that I may follow Thy *holy example* all the days of my life.

St. Mark ii. 17. *I came not to call the righteous, but sinners to repentance.*

O Lord, who hast called me to repentance *by Thy word*, and *by this Ordinance*, call me also by Thy *grace;* but call me so powerfully, that I may not turn a *deaf ear*, and that I may not resist Thy call. I am forced indeed to bring my sins along with me; but it is to *crucify* them with Thee, and with a full purpose, through Thy grace, never to return to those sins I have repented of.

St. John vi. 58. *He that eateth of this Bread shall live for ever.*

O Jesus, who hast made the life of our souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence. Make it a *principle* of immortal life to me, by uniting me to *Thee*, and to Thy *Body*, that I may be made partaker of a divine nature.

Exod. xii. 23. *When He seeth the blood (of the Paschal Lamb) on the door, He will not suffer the destroyer to come in to smite you.*

O Jesus, the true *Paschal Lamb*, who by Thy precious

Blood hast paid the *debt* due to the Divine Justice, and hast delivered us from the *power* of the destroyer! Let me never want this *token* of my redemption, this saving *mark* of Thy Almighty protection against the power of the devil, who is continually seeking whom he may devour.

1 Cor. xi. 23. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

That I am invited to Thy table, is not because *I am worthy*, but because Thou, O God, art infinitely *good* and *kind*. Pity my *infirmities*, which are *known* to Thee, and accept of my *imperfect obedience* to this command. I acknowledge my *unworthiness;* I place all my hopes in Thy *mercy* and *promises* in Jesus Christ: I sincerely purpose to lead a Christian life, and to use all diligence *to make my calling and election sure*. With these purposes I go to Thine altar, trusting in Thy goodness for the pardon of my *defects*, and for an increase of all those graces that are necessary to make me more worthy to eat of that Bread and drink of that Cup.

St. John vi. 54. *He that eateth My Flesh, and drinketh My Blood, hath Eternal Life: and I will raise him up at the last day.*

"Let it be unto Thy servant, O Lord, according to Thy word." Fix in my heart, O God, a firm purpose and habit of leading a Christian life. May it be my constant care to do every thing that I know will please Thee, and to avoid whatever I know will displease Thee[k].

Communion.

Rubric.

¶ *When the Minister delivereth the Bread to any one he shall say,*

The Body of our Lord

[k] This Paragraph om. 1755.

Communion.

Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life! Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

Rubric.

¶ *And the Minister that delivereth the Cup to any one, shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life! Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

Rubric.

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.*

Our Father, which art in

Directions and Devotions.

Amen. May it be unto me according to Thy word, a seal of my pardon, and a pledge of my salvation[l]!

Amen. May the Blood of Christ cleanse me from all sin! And may the remembrance of His death be ever seasonably present with me!

Blessing, and honour, and glory, and thanksgiving, and power, be unto God, and unto the Lamb, for ever and ever. *Amen*[m].

Now return to your seat, that you may not hinder others from coming to the Altar. At the end of this service you will find proper *meditations* wherewith to entertain yourself, until all have received the Communion.

Now being made *one with Christ,*

[l] [om. 1755.] Devotions. *Before the Cup.* I will receive the Cup of Salvation, and call upon the Name of the Lord. Drink this in remembrance that Christ died for thee, and be thankful. I thank the Lord with all my heart and soul for this instance of His wonderful mercy to me. May Thy death, O Jesus, be the life of my soul! *Glory be to the Father, and to the Son, and to the Holy Ghost, &c.*

[m] [om. 1755.] *After the Cup.* Vouchsafe me, O God, all the graces necessary for leading a Christian life to the end of my days, for Thy dear Son's sake. O God, increase in us all Thy manifold gifts of grace,—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge in divine truths, and the spirit to practise them, and preserve in our minds the remembrance [of our] vows when we were made Christians, and which we have renewed at Thy holy Altar. Grant that I may glorify Thee, O God, by an obedience answerable to the vows that are upon me. Make me, O Lord, conformable to Thy death, by dying unto sin and rising again unto righteousness. Let me tremble to hold the truth in unrighteousness, by pretending to be a disciple of Jesus Christ, and leading an ungodly life. *Amen.*

Communion.

heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, And the power, And the glory, For ever and ever. *Amen.*

Directions.

and Christ with us, we have full liberty to apply to God, as our heavenly *Father*, and to hope for all the blessings which a *tender Father* knows to be necessary for us.

¶ *After shall be said as followeth:*

O Lord and heavenly Father, we Thy humble servants entirely desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service: not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Now join with the Church, and dedicate your whole self, your *spirit*, *soul*, and *body*, unto God, and to His service, with the greatest *sincerity* and *devotion*.

Or this:

Almighty and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

After the example of our *blessed Lord*, who, when He had instituted and ordained this Sacrament, sung a hymn; so do we praise God the Father, Son, and Holy Ghost, for our redemption, in this most excellent hymn.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Communion.

Rubric.

Then the Priest (or Bishop if he be present) shall let them depart with this blessing[n]*:*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always! *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation: that among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

[n] Receive *this blessing*, as coming from God Himself, with all imaginable devotion *. The solemn blessing, with which the Priest dismissed the people after the daily sacrifice, by God's especial order, [*Numb.* vi. 24,] was this—*The Lord bless thee, and keep thee! The Lord make His face to shine upon thee, and be gracious unto thee! The Lord lift up the light of His countenance upon thee, and give thee peace!*

And with what devotion they received this blessing, we are told, (*Ecclus.* l. 21.) *The Priest lifted up his hand over the congregation, to give the blessing of the Lord with his lips; and they bowed themselves down, that they might receive the blessing from the Most High.*

And, lest any one should think too lightly of this blessing, because pronounced by a poor mortal like himself, it is added (*Numb.* vi. 27), *I (the Lord) will bless them:* shewing, that the effect of the blessing does not depend upon man, but upon the Ordinance of God, from the mouth of His own Minister, whom God *hath chosen to bless in the name of the Lord.* (*Deut.* xxi. 5.)

* This sentence in the text, and add, "The reason and manner of receiving this blessing, see below."

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the Fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking; we beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in Thy Son's name; we beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

Communion.

Rubric.

And note, that every parishioner shall communicate, at the least, three times in the year, of which Easter to be one, &c.

Observations.

THREE TIMES A YEAR. God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And *Woe be to that Pastor,* who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ; of increasing their graces, and securing their pardon and salvation.

PRIVATE DEVOTIONS AFTER THE SACRAMENT,

EITHER IN THE CHURCH OR AT HOME.

After you have received, and are returned to your seat, you may (as you have time) continue your devotions.

And remember, that *now is the proper season* to beg of God the *graces* and *blessings* you most desire; whether *for yourself, for your friends,* or *for your enemies,* who should always have a place in your prayers.

And be not under any concern for suitable words to make known the desires of your heart: *God is our Father,* and will understand His *children's* meaning, however imperfectly expressed. You know how the humble publican was heard, though he said no more than—*God be merciful unto me a sinner.*

The following Scriptures and the meditations upon them, may help your devotions either now, or at any other time, to obtain the graces you stand in need of; to preserve in your heart a spirit of piety; or to keep in your mind the vows that are upon you.

A SHORT FORM OF THANKSGIVING °.

1 *Thess.* v. 18. *In every thing give thanks, for this is the will of God.*

O Lord and Father, I am not worthy of the least of all the mercies which Thou hast shewed Thy servant; neither

° If Christians would but accustom themselves to render * to God the glory of His mercies, to take notice of and to give Him thanks for, the many *favours, deliverances, visitations* or *chastisements,* they every day meet with, they would most surely engage the Divine goodness and providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

* tender

can I render due thanks and praise for them: but, O God, accept of this my sacrifice of praise and thanksgiving. For this, and for all Thy known and unobserved favours of nature and of grace, I bless Thy good providence; beseeching Thee to pardon my ingratitude, and that I have passed so many *occasions* without *observing*, and without *acknowledging*, Thy great goodness to Thy unworthy servant. For when I consider *my dependance* upon Thee, for my *life*, for my *preservation*, for my *redemption*, and for the means of *grace* and *salvation* which Thou hast afforded me, I cannot but be very thankful. As long, therefore, as I live, I will praise Thee. Glory be to God, my *Creator*, Glory be to Jesus, my *Redeemer*, Glory be to the Holy Ghost, my *Sanctifier*, my *Guide*, and *Comforter!* All love, all praise and *glory*, be to God most high! *Amen.*

St. John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.*

In all humility, O heavenly Father, I lay claim to this Thy Son's most faithful *promise*, confirmed by His *oath*. In His name, and for His sake, I beseech Thee to give me a heart truly sensible of His great love in paying the debt due by me to Thy Divine Justice; and grant that the merits of His *death*, and *sacrifice*, may not be lost upon me.

Give me a saving *faith* and *knowledge:* a sincere love for Thee, and for Thy holy word; an hearty desire to please Thee; a fear of offending Thee; a zeal for Thy glory, and a great regard for every thing that belongs to Thee.

Give me such a *love* for my neighbour as Thou hast commanded; a due regard for my betters and an utter abhorrence of all manner of fraud, injustice, and wrong.

Give me a tender conscience, a meek and quiet spirit, a charitable, an humble, and a contented mind.

Give me a just sense of my own infirmities, a dread of sensual pleasures, a power over my appetites, and a fear of the world and its idols.

Leave me not to my own choice[p]. Keep me from pride, and from presumptuous sins; from wicked principles, and

[p] choices

wicked company; and from the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my *life*, and of the *talents* with which Thou shalt entrust me. And grant that I may lead an innocent and a useful life, by doing good in my generation.

Take possession of my soul, until I am *restored* to Thy divine image, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead Thy gracious goodness, and my Saviour's *merits* and *promise* to all that ask in His name: and I know Thou wilt not deny me, because the very *will to ask* these mercies is from Thee, and Thy good Spirit. *Amen.*

Rom. viii. 32. *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

This is indeed, O God, a sure *pledge* of Thine infinite love for Thy poor creatures. Upon this I depend, *when my heart is in heaviness.* This is my *refuge*, when I remember my sins and Thy Divine justice. O make me truly sensible of this Thy great love: and give me the graces which that love sees needful for me, for Jesus Christ's sake, the Son of Thy love. *Amen.*

St. Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into His glory?*

It was necessary for Thee, O Christ, to suffer, because Thou tookest upon Thee to answer for sinners; and to shew us what treatment our sins deserve. O make *my sufferings* in this life, in union with Thine, acceptable to God; and enable me to bear them, as *Thou* didst, with patience and resignation, this being the only way to glory. *Amen.*

2 *Cor.* v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.*

From this moment, O Christ, I consecrate that *life* to

Thee, which Thou hast *redeemed* by Thy most precious blood from the slavery of *sin* and *Satan*[q]. Fortify my soul, I beseech Thee, against all the temptations of the world, the flesh, and the devil, by the remembrance of this Thy love; that I may live to Thee, and to the glory of God. *Amen.*

2 *Cor.* vi. 16. *Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.*

Make me, O God, truly sensible of this great *honour* and *blessing*, of being the *habitation of Thy good Spirit;* of the holiness required of me; and of the great *danger of profaning a temple consecrated to Thee.* Make me worthy of Thy continual abode and presence. Take possession of my heart and soul; and let me know that Thou dwellest in me by the fruits of Thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, &c.*

Grant, O God, that I may bear all the troubles of this life with a meek and patient spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto Thee, O Jesus, when Thou wast in the place of sinners, with what patience Thou didst bear the scorn, the indignities, the unrighteous judgment, the miserable death of the cross: and this, by Thy grace, shall be my pattern. *Amen.*

St. Luke xxiii. 41. *We receive the due reward of our deeds; but this man hath done nothing amiss.*

I confess, O God, with this malefactor, that whatever I suffer in this life, I suffer most justly for my sins! And therefore with the submission of a penitent criminal, under the righteous sentence of death, I offer my life *a sacrifice of obedience* to Thy divine justice, in union with that of my Saviour's, at what time, and in what manner to Thee shall seem meet; trusting in the merits of my Redeemer, at the hour of death, and in the day of judgment. *Amen.*

[q] from the slavery of sin and Satan by Thy most precious Blood

St. Luke xv. 6. *I have found my sheep which was lost.*

O good Shepherd, I thank Thee for Thy tender care and concern for Thy lost sheep. I had indeed been for ever lost, had not Thy love sought and found me *when I was astray.* For Thy goodness' sake keep me, for the time to come, from wandering from Thee, and from Thy fold. *Amen.*

St. John v. 14. *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

Lord, the frailty of man without Thee cannot but fall: in all temptations, therefore, I beseech Thee to succour me, that no sin, no evil spirit, may ever get the dominion over me. *Amen.*

St. Matt. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more earnest for grace, for the time to come; that the adversary of my soul may never find me off my guard, or from under Thy protection.

St. Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that ask Him.*

O heavenly Father, let it be unto Thy servant according to this word. Abandon me not, I beseech Thee, to the opposition that I shall at any time make to Thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

St. John viii. 51. *If a man keep My saying, he shall never see death.*

O Jesus, who hast made known to us another death besides that which separates our souls from our bodies, let Thy grace and mercy deliver me from the bitter pains of eternal death. *Amen.*

St. Matt. xi. 29. *Learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls.*

O heavenly Master and Pattern, how am I astonished

when I consider Thy humility, Thy poverty, Thy meekness, Thy resignation, in the midst of injuries, oppression, and wrongs! It must be Thy Almighty grace which must enable me to follow Thy example, and to submit to this way of peace, to which our nature is so averse. For this grace I now pray, through Thy merits and mediation, O Jesus. *Amen.*

St. Luke xxiii. 34. *Jesus said, Father, forgive them; for they know not what they do.*

We do not indeed consider what we do, when we provoke that justice which could not be appeased, but by the death of the Son of God! If I have any enemies, O God, I beseech Thee for them after this example, not for judgment and vengeance, but for *mercy;* for their pardon and for their eternal happiness. *Amen.*

St. Luke xiii. 26, 27. *Then shall ye say, We have eaten and drank in Thy presence, &c. But He shall say, I tell you, I know you not: depart from Me, all ye workers of iniquity, &c.*

Let me not depart from Thy table and presence, O Lord, without obtaining the grace to lead a godly and a Christian life; that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. *Amen.*

St. John i. 12. *As many as received Him, to them gave He power (and right) to become the sons of God, even to them that believe on His name.*

I will not live in sin; knowing, O God, that I am accounted Thine. O Jesus, who hast obtained for us this mighty privilege, give me grace to live as becomes the child of so great, so good, so holy a Father: that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or disobedience to the commands of my heavenly Father. *Amen.*

St. John xiv. 27. *My peace I leave with you: My peace I give unto you.*

It must be Thy Spirit, *O Prince of Peace,* that must put us into possession of this Thy last and dying legacy. *O give me this peace, which the world cannot give; which passeth all understanding!* The peace and pleasure of being in the favour of God; and that I may possess my soul in peace, in the midst of the temptations, and troubles, and allurements, of this present evil world. And let this peace which Thou hast purchased with Thy precious Blood, be with me and with Thy whole Church evermore. *Amen.*

CONCERNING SPIRITUAL COMMUNION.

The *Church*[r], for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper, in the manner which she has appointed, (that is, from the hands of Christ's own Minister[s],) has given us this instruction:

"That if we do truly repent of our sins; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, &c., we do eat and drink the Body and Blood of Christ, profitably, and to our soul's health, although we do not receive the Sacrament with our mouth."

They that composed this Rubric had, it is very probable, an eye to the *daily sacrifice* which under the law of Moses was offered for the whole people of Israel; at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

Now, forasmuch as very *many pious souls* do labour under this sad impediment, especially in many *country Churches*, where the Sacrament is but *too seldom* administered: to supply this defect, some such help as the following may be made use of, on the Lord's Day, or on any other holiday, in order to preserve in our minds *the memorial* of our redemption; to improve our grateful affections towards our Redeemer; to keep up a continual correspondence with Heaven; to preserve in us a spirit of piety, devotion, and charity, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it *in public*, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church

[r] See the second Rubric after the Office of the *Communion of the Sick.*
[s] ministers

of Christ; and which no good Christian will neglect, on any pretence of Spiritual Communion[t].

St. Luke xxii. 19.
Do this in remembrance of Me.

O GOOD Saviour, I will, through Thy grace, *do this in remembrance of Thee,* and in obedience to Thy command, as well as I am able.

I do therefore this good day *join, in desire and spirit,* with every Christian congregation in the world, which truly celebrates this holy *mystery.*

With them I *join* in giving my devoutest thanks to Thy Almighty Father and our gracious God, who did not overlook lost mankind, but sent Thee, His only Son, to redeem us.

With them I call to remembrance what Thou hast done and suffered for us; Thine incarnation, Thy laborious life, Thy bitter passion, Thy death and resurrection, the great deliverance Thou hast thereby wrought for all mankind; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly Teacher, as our *Example* and *Pattern,* as our only *Mediator* and *Advocate* with God, and as the *Sovereign Judge* of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient sacrifice with Thy eternal Father. I rely upon *that sacrifice* for the pardon of all my sins: for the assistance of the divine grace; for deliverance from the corruption of my own nature, and from the malice and snares of the devil; for the fellowship of the Holy Ghost; and for a blessed resurrection; the Lord Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to Thy service, beseeching Thee to give me grace never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy *sacri-*

[t] We do not want examples for recommending this Spiritual Communion. The learned and pious Bishop Taylor, the worthy and ingenious author of the *Unbloody Sacrifice,* the devout author of the *Spiritual Combat,* &c., have proposed some such help as this, for the use and comfort of those devout souls, who are deprived of this holy Sacrament in the Church. And to those we are indebted for this intimation, &c.

fice, for all estates and conditions of men; that none may deprive themselves of that happiness which Thou hast purchased by Thy death: for all Christian Kings and Governors; for all Bishops and Pastors, that they may preserve the sacred rights committed to their trust; for all that strive to propagate Thy Gospel; for a primitive zeal in all that fear Thy name; for all that sit in darkness, are in error, or are destitute of necessary means of instruction; for all that sincerely seek the truth; for all sinners, that they may have grace and strength to break their bonds; for all that are in adversity; for all that suffer wrongfully, or that are deprived of their just rights; for all that are in pain of body, or anguish of mind and spirit; for all that are tempted, or in danger of falling into despair; for all that are in slavery, under persecution, in prison, or in poverty; for all persons and places in distress by the sword, pestilence, and famine[u]; for all that are in their *last sickness,* that they may omit nothing that is necessary to make their peace with God; for all widows and fatherless children; for all that call upon God, and have none else to help them; for this land, and this Church, that the Lord may avert the judgments which we justly deserve; for our friends, our relations, our benefactors, and for our enemies; for all that have desired our prayers, and for the whole mystical body of Christ; beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help, according to the necessities they labour under; for Thy sake, O Lord Jesus, to whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. *Amen.*

THE LORD'S PRAYER PARAPHRASED.

When we consider the time when Christians are taught to say this prayer, we shall have reason to fear that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as they first learned it.

[u] 1 Mac. xii. 11. *We remember you in our sacrifices, and in our prayers, as reason is, and as it becomes us to think upon our brethren.*

This will make a short and plain paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

Our Father, which art in Heaven.

I BESEECH Thee, O heavenly Father, not for myself only, but for all Thy children, that we may all live worthy of the relation which we bear to Thee; *that we may not sin, knowing that we are accounted Thine;* nor wilfully offend so great, so good, so tender a Father. But that we may *love* Thee, and *fear* Thee, not as *slaves*, but as *children:* that we may put our whole trust in Thee, and depend upon Thine infinite power, wisdom, goodness, and promise, to take care of us; that we may leave it to Thee to choose what is best for us; and bear with patience and resignation all Thy fatherly corrections: and that we may serve Thee with comfort and pleasure all our days, in hopes of the inheritance which Thou hast promised Thy obedient children.

Hallowed be Thy Name.

THOU art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and all Thy works praise Thee. Fill our hearts, O God, with a zeal for Thy glory, that we may do Thee honour by leading holy lives, and by paying a great regard to every thing that belongs to Thee, Thy *name*, Thy *day*, Thy *house*, Thine *Ordinances*, and Thy *Ministers:* and that others, seeing our good works, *may glorify our Father which is in heaven.*

Thy Kingdom come.

ENLARGE Thy Kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of Jesus Christ. Hasten the time which Thy Spirit hath foretold, *when all nations whom Thou hast made shall worship Thee, and glorify Thy name.* Bless the good endeavours of those that strive to propagate the Gospel of Thy kingdom; and prepare the hearts of all men to receive it. May all such as own Thee for their King, become Thy faithful subjects! Vouchsafe to

reign in our hearts, and subdue our wills entirely to Thine; and prepare us by Thy good Spirit for the kingdom of glory.

Thy Will be done in Earth, as it is in Heaven.

Dispose me, and all Thy children, O Lord and Father, to submit cheerfully to whatever Thy providence shall order for us. Hearken not to the corrupt desires of our hearts: but to the voice of Thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty, and a heart disposed to close with Thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to Thy holy will, that through Thy grace we may at last become perfect, as our heavenly pattern is.

Give us this day our daily Bread.

We look up unto, and depend upon Thee, O heavenly Father, for all the *necessaries* and *conveniences* of this present life. And may our bodily wants engage us to go daily to the throne of grace for the wants of our souls! Let Thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition. Give us grace to impart to such as are in want of what Thou shalt give us more than our daily bread; and, with all Thy other favours, give us, we beseech Thee, the blessing of a *thankful* and *contented mind.*

And forgive us our Trespasses, as we forgive them that trespass against us.

Forgive us those sins, O heavenly Father, which separate us from Thee: forgive us every day of our lives; for every day we stand in need of pardon: give me, and all Christians, a *forgiving temper,* that we may fulfil this condition of our pardon. Thou art good and merciful in forgiving us; grant that we may be so to others, remembering our own infirmities. And *may we all live in the same charitable temper in which we hope and desire to die.*

And lead us not into temptation; but deliver us from evil.

O God and Father, who hatest iniquity, and knowest our

infirmities, leave us not to the malice and power of the evil one, the devil, to deal with us as he pleaseth; nor to ourselves, and to our own corrupt heart and lusts, lest we rashly run into temptation. Keep us out of the way of temptations, and under the protection of Thy good Spirit: suffer us not to be surprised by them, nor tempted above what we are able to bear. Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

The whole creation is Thine, and under Thy government. Thine is the *power:* Thou canst do whatever we pray for. Thou canst cause Thy name to be sanctified in all the earth, and set up Thy kingdom in all the world, and in all our hearts. Thou canst cause *Thy will to be done on earth as it is in heaven;* and incline us all to submit to it. Thou canst give us all things needful both for our *souls* and for our *bodies.* Thou, and Thou alone, canst *forgive us our sins,* and dispose us to *forgive one another.* Thou canst secure us in the day of temptation, and deliver us from the power of the devil. To Thee, to Thee alone, be the glory, to all eternity.

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